

UNIVERSITY OF ST. MICHAEL'S COLLEGE

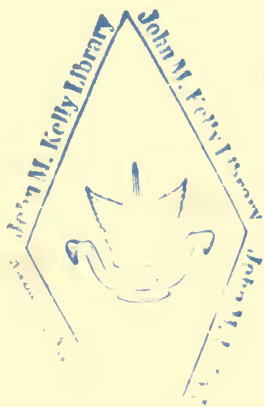


3 1761 02178354 3



THE
LIFE OF ST. CAJETAN.

Copyright reserved.



THE

LIFE OF ST. CAJETAN,

COUNT OF TIENE,

FOUNDER OF THE THEATINES.

Translated from the Italian,

BY LADY HERBERT.

With a Preface

BY THE BISHOP OF SALFORD.

LONDON:

THOMAS RICHARDSON AND SON,

23, King Edward Street, E.C.;

and Derby.

1888.

CONTENTS.

Preface, by the Bishop of Salford	PAGE
	xiii

FIRST BOOK.

CHAPTER I.

Country, birth and early years of Saint Cajetan ..	1
--	---

CHAPTER II.

Cajetan's early studies and practices of Piety ..	6
---	---

CHAPTER III.

The youthful years of Cajetan, continued—his splendid example of Piety	10
--	----

CHAPTER IV.

Cajetan's life in Padua—his return to Vicenza, where he embraces the Ecclesiastical State ..	15
--	----

CHAPTER V.

He goes to Rome—Pope Julius II. summons him to his palace, and creates him Apostolic Notary	20
---	----

CHAPTER VI.

The important services rendered by Cajetan to the Venetians	25
---	----

CHAPTER VII.

	PAGE
Cajetan gives up his place as Protonotary, and receives Holy Orders—how he prepared himself to offer the Holy Sacrifice	30

CHAPTER VIII.

Cajetan founds the Oratory of Divine Love, and receives extraordinary graces from our Lord	33.
--	-----

CHAPTER IX.

Cajetan returns to Vicenza to assist his mother on her death-bed—he reforms the Oratory of St. Jerome in that town	38
--	----

CHAPTER X.

Cajetan founds a Hospital for Incurables in Vicenza—he goes on to Verona, and there does as much good as in his own country	44
---	----

CHAPTER XI.

The great works done by Cajetan in Venice ..	52
--	----

CHAPTER XII.

Of the Venerable Sister Laura Mignani and Bartholomew Stella, natives of Brescia—their Letters and intercourse with Cajetan ..	57
--	----

CHAPTER XIII.

He establishes in Venice the Exposition of the Blessed Sacrament—his Letter to his niece Elizabeth	66
--	----

CONTENTS.

vii

SECOND BOOK.

CHAPTER I.

	PAGE
Cajetan's thoughts on the Foundation of his new Order of Regular Clergy	70

CHAPTER II.

He leaves Venice for Rome, where he serves those sick of the Plague—his Vision—his first renunciation of his riches—his visit to Loreto	73
---	----

CHAPTER III.

The history of Boniface da Colle and John Peter Carafa, the first Companions of Cajetan in the Foundation of his new Institute	78
--	----

CHAPTER IV.

The history of Paul Consilieri, and his intimacy with Cajetan and Carafa	87
--	----

CHAPTER V.

The great opposition and difficulties which Cajetan met with in carrying out his new design—the way he overcame them	91
--	----

CHAPTER VI.

Cajetan's arguments, which obtain the approval of his Institute—the Prophecy regarding it ..	96
--	----

CHAPTER VII.

The Solemn Profession of Cajetan and his Companions, at St. Peter's	100
---	-----

CHAPTER VIII.

	PAGE
Campo Marzio and Monte Pincio—a new form of Preaching—Evangelical Poverty—Franciscan Reform	105

CHAPTER IX.

Rome chastised by Heaven—the warnings given of the coming evil—the taking and sacking of the City	111
---	-----

CHAPTER X.

The Faith of Cajetan and his Companions during the sacking of the Town	118
---	-----

CHAPTER XI.

The sufferings of Cajetan and his Companions ..	122
---	-----

CHAPTER XII.

They leave Rome and go to Venice	128
--	-----

CHAPTER XIII.

Cajetan elected Superior—Founds in Venice the house of St. Nicolò da Tolentino—his works and daily life—the graces he received from Heaven	132
---	-----

CHAPTER XIV.

Famine and Pestilence at Venice—Cajetan's super- human Charity	136
---	-----

CHAPTER XV.

Of the share Cajetan had in the Institution of the Congregation called of Somasca	139
--	-----

CONTENTS.

ix

CHAPTER XVI.

	PAGE
Cajetan's wonderful conversions—B. Giovanni Marinoni	141

CHAPTER XVII.

Cajetan sends Carafa to Verona at the entreaty of Monsignor Giberti, and afterwards Boniface da Colle, to found a House of his Order—going there later in person, he reconciles that Church with her Bishop	146
---	-----

THIRD BOOK.

CHAPTER I.

The Reform of the Divine Office undertaken by Cajetan—he is summoned to Naples ..	152
--	-----

CHAPTER II.

In what way Cajetan goes to Naples	156
--	-----

CHAPTER III.

The Reception of Cajetan and his Companions at Naples—Cajetan's admirable constancy ..	162
---	-----

CHAPTER IV.

Cajetan at St. Maria del Popolo and St. Maria della Stalletta—he performs a Miracle of Healing	168
---	-----

CHAPTER V.

Cajetan promotes the Reform of two Convents, the Dominicanesses and the Poor Clares ..	171
---	-----

CHAPTER VI.

	PAGE
The Conversion of Penitents	175

CHAPTER VII.

Cajetan's Prophecy to Padre Carafa, who was elected Cardinal—his method of ruling a Religious Community	177
---	-----

CHAPTER VIII.

The way in which Cajetan and his Companions exchanged St. Maria della Stalletta for St. Paolo Maggiore, and the restoration of that Church	181
--	-----

CHAPTER IX.

Cajetan saves Naples from Heresy	185
--	-----

CHAPTER X.

Cajetan returns to Venice and Verona	189
--	-----

CHAPTER XI.

Cajetan returns to Naples	195
-----------------------------------	-----

CHAPTER XII.

Cajetan's last actions	200
--------------------------------	-----

CHAPTER XIII.

The last proofs of Cajetan's perfect Obedience	202
--	-----

CHAPTER XIV.

Fatal Illness of Cajetan, and its cause	206
---	-----

CONTENTS.

xi

CHAPTER XV.

	PAGE
Cajetan's Death and Burial—his Sepulchre ..	208

CHAPTER XVI.

The Sanctity of Cajetan	216
---------------------------------	-----



FOURTH BOOK.

THE VIRTUES OF ST. CAJETAN.

CHAPTER I.

His extraordinary Faith	221
---------------------------------	-----

CHAPTER II.

The Hope and Confidence of Cajetan	226
--	-----

CHAPTER III.

On the Charity of St. Cajetan, and his love of God	227
--	-----

CHAPTER IV.

His Devotion to the Blessed Sacrament, and to the Passion of our Holy Redeemer	231
---	-----

CHAPTER V.

Of his Devotion to the Blessed Virgin, the Angels, and the Saints	234
--	-----

CHAPTER VI.

Of his Spirit of Prayer	236
---------------------------------	-----

CHAPTER VII.

His Love for his Neighbour	239
------------------------------------	-----

CHAPTER VIII.		PAGE
Of the great cardinal Virtues possessed by St. Cajetan .. .. .	.. .. .	242
CHAPTER IX.		
Of the Patience and Penances of St. Cajetan ..	..	244
CHAPTER X.		
Of his Poverty, Abstinence and Mortification ..	..	248
CHAPTER XI.		
On Cajetan's Purity and Obedience .. ..	.. ..	251
CHAPTER XII.		
His Humility and Supernatural Gifts .. ..	.. ..	256

P R E F A C E.

THE Life of St. Cajetan may be said to be unknown in England, and in English-speaking countries. Not that no summary of his life has been published, but that the summaries are very inadequate, and that they are but little read. Now I believe that St. Cajetan will take a very high place among the saints of the last four centuries in the mind and affections of our Catholic people, when his spirit and career become better known.

Let me enumerate, as briefly as possible, a few characteristics of St. Cajetan's life, in justification of what I have just advanced.

St. Cajetan is to the Orders or Congregations of Clerks Regular what St. Benedict is to the Western Monks. He is their patriarch. Twelve different societies have been formed upon the model which he introduced into the Church in the six-

teenth century; the Barnabites, Jesuits, Somaschi, Cruciferi, and many others. He was the first, in the sixteenth century, to set the example of restoring the apostolic spirit when it had almost died out.

St. Cajetan began his ecclesiastical life as a prelate attached to the Papal court. An intense devotion to St. Peter led him on to embrace as closely as he could the apostolic life, as the one need of the Church in those days of relaxation. Many times St. Peter appeared to him and instructed him. He gave him a large naked cross for the escutcheon of his Order, and directed him in the drawing up of his rules. St. Cajetan always looked upon the Prince of the Apostles as the first father and founder of his Order. He himself pronounced his vows in the crypt of St. Peter, over the body of St. Peter, in the presence of a prelate delegated by the Pope to receive them.

In the great work of reform undertaken by our saint many of the devotions with

which we are now so familiar were first introduced into the modern Church. For instance, by order of the Pope he revised the rubrics of the Mass, reformed the Roman Breviary to its present form, simplified the ecclesiastical chant, and reduced the Little Office of the Blessed Virgin to its actual shape. He also placed the choir for those bound to public recitation of the Divine Office behind the altar, so as to remove them further from distractions. He introduced the practice of Perpetual Adoration, of Exposition of the Blessed Sacrament, and of the Forty Hours in honour of our Lord's forty hours in the tomb. Till his day priests were not in the habit of saying daily Mass: under his influence they began to do so. Indeed he undertook on foot a long journey from Naples to Rome, to induce Cardinal Carafa never to omit saying daily Mass, no matter what might be his occupations. He induced the nobility, wherever he was, and the leisured classes, to hear Mass daily.

He himself had taken three months preparation for his own first Mass. The practice of frequent communion had disappeared: St. Cajetan restored it wherever he went. The practice, too, of making what the Italians call *ferverini*, with the Blessed Sacrament in the hand, was another of St. Cajetan's pious inventions. He divided the men from the women in the churches; established the practice of a novena before Christmas, in honour of the nine months in the womb of our Blessed Lady; and of a crib at Christmas in order to move the faithful to greater devotion to the Nativity and the Sacred Infancy. In honour of the Immaculate Conception, to which he and his Order professed a singular devotion, he instituted the blue scapular, which the Church has enriched with such wonderful indulgences. Nor did the poor souls in purgatory fail to share in his inventions of love, for he introduced the custom of prayer for them every night, at an hour after sundown. The Oratories of

Divine Love were another form of his popular devotions, as well as annual retreats or spiritual exercises.

I have already alluded to his devotion to the great apostle St. Peter. He was as singular for his devotion to the Blessed Virgin, to whom he dedicated all the churches he built; and to St. Joseph, who appeared to him on several occasions. On one occasion particularly he was present at Midnight Mass, in the chapel of the Blessed Sacrament, in St. Maria Maggiore. Suddenly our Lady appeared to him with the Divine Infant in her arms; and then St. Joseph appeared, and encouraged him to receive the Infant into his own arms from the Blessed Mother; and then St. Jerome, whose body lies to this day in some unknown spot within this same chapel, appeared to him in company with the Holy Family. This miracle, which took place early in St. Cajetan's life, is recorded in a beautiful white marble statue of the saint with the Child in his

arms, and may be seen at the bottom of the steps leading into the *sotteraneo* of the chapel where the apparition took place. It was this, no doubt, which gave rise to the saint's special devotion to the mystery of the crib, and to its propagation by means of the devotion connected with the saint's name. Such was his love for the Holy Gospel that he made all his religious carry a copy of it always with them, and read the whole of it through once every month.

Among the other admirable characteristics of St. Cajetan was his love and practice of poverty, which he considered to be eminently characteristic of the apostolic life. No saint carried his love of this virtue further; no, not even St. Francis, to whom he had a special devotion, and whom he fervently invoked. There are three degrees of poverty; that of those who are individually poor, but may be corporately rich, as we see is the case in many religious orders; that of those who, like Franciscans, are indi-

vidually and corporately poor, and are mendicants; and that of those who, like St. Cajetan and his Order, are not only poor individually and corporately, but are not allowed even to beg. In the great *Life of St. Cajetan*, by Magennis, many instances are given of the singular ways in which God shewed His pleasure in this love and practice of poverty. St. Joseph, the procurator of the Holy Family, appeared on more than one occasion to help our saint and his communities out of their difficulties. And what is strangest is that, though St. Cajetan thus practised the most rigid poverty towards himself, and would have his Order do the same, he built everywhere the most sumptuous and splendid churches, and furnished them with great splendour. He was on fire with love for the Blessed Sacrament and for God's worship, and nothing was too good or too costly for the honour due to God. All this was in harmony with the spirit with which he

was animated in the reforms he was called by God to carry out in the Church. The extraordinary poverty on the one hand, and the extraordinary favour shown to him by God, on the other hand, in the midst of the most trying necessities, have obtained for St. Cajetan throughout Italy the title of the *Padre della Provvidenza*, so that when people are in want and are ruined, they go with the greatest confidence to St. Cajetan. Many persons say so many *Paters* and *Aves* every day in his honour as father of Providence. St. Alphonsus and his Congregation, among others, retain this practice. There is no case so bad but that St. Cajetan, who seemed to have a special relationship with St. Joseph, has the grace to meet it.

When shall we get a little more of the spirit of poverty into our religion in this country? It is to be feared that we attach too much importance to mere worldly prudence, to appearing as rich and comfortable and as much like the world

as we can. We have too much of the theory that we shall convert the men of the nineteenth century by departing as far as we can from that apostolic poverty which Christ our Lord established, and conforming to another standard of life. Now St. Cajetan dressed as the clergy of his own time; he put on no strange garb, nor did he in any way shock the fastidiousness of the age by his outward demeanour or appearance. But he was simply, absolutely poor, and dependent for everything on the spontaneous alms of men, while he took care to make the church rich and beautiful. How remarkable it is that in all reforms, and in every approach to the apostolic life, this love of poverty and the personal practice of it appear! Surely, there must be a deep meaning in this. Surely it must at least teach us to examine into how little we can personally do with; how much we can do without; how we can do without costly ornaments and the thousand little luxuries, the possession of which

we make actually a merit of. And then it will teach us to spend generously upon the Church, instead of treating it like a servants' hall, upon which as little is spent as possible. O that we had amongst us a St. Cajetan, with his burning love of God, kindled by the truths of faith. Faith, with hope and charity, appear to have grown singularly feeble amongst us! The world has got possession of us, and therefore we are what we are, and men are not converted.

This Patriarch of Clerks Regular, this imitator of the apostolic life, this *venator animarum*, as the Church calls him, this Padre della Provvidenza, was seen by St. Peter of Alcantara as one of the columns supporting the Church of God. He had been, like St. Francis, born in a stable, like St. Francis he had the stigmata, but beyond even St. Francis he seems to have received the most extraordinary of painful graces, that of enduring the pains of a mystical crucifixion seven days before he died. And his death, when it did come,

was caused by grief; grief for the sins committed by the people in a political insurrection which took place at Naples, and grief for the Church on hearing of the prorogation of the Council of Trent.

This wonderful saint, who is unknown in England, may perhaps, through God's goodness, become known amongst us through the translation of which this is the preface. I confess that I myself had no further knowledge of him than that which is contained in his Office on the 7th of August, until I went into retreat in Rome some seven years ago. I then found the large Life of the saint left accidentally in the room assigned to me in the Redemptorist house. I took it up casually, but soon found that it was a life full in every sense, pregnant with suggestion for the present time, and a new revelation of God's loving goodness. I began to understand the intense devotion of Italians to St. Cajetan, and to see in the saint's devotion to St. Peter and the

apostolic life, an example that might easily bear wonderful fruit in England, if his life should ever become well known here. I soon formed a determination to help to make him known, in the hope of bringing a new grace and blessing into England. Happily I found one who had, a few years ago, at my request, translated from four authors the *Life of the Ven. Bartholomew of the Martyrs*, and more recently the *Life of St. John Baptist de Rossi*, and she was willing to undertake this fresh task. So much for my connection with this volume, and for my writing a preface to it. May St. Cajetan find many devout clients among us; and may his intense love of the Blessed Sacrament, his devotedness to the service of the Church, his love for our Lady, St. Joseph, and St. Peter, and his zeal for souls, kindle the spirit of all who read his life.

✠ HERBERT,

BISHOP OF SALFORD.

December 12, 1887.

THE LIFE OF ST. CAJETAN.

FIRST BOOK.

CHAPTER I.

COUNTRY, BIRTH, AND EARLY YEARS OF ST. CAJETAN.

AMONGST the most beautiful cities of Italy must be reckoned Vicenza, situated in the Venetian territory, between Verona and Venice, at the foot of well-wooded hills, on the highest of which, Monte Berico, rises a sanctuary of our Lady, which has been for many years a place of devout pilgrimage. The clearness of the sky, the richness of the soil, through which runs a picturesque river called "Il Bacchiglione," and the extreme healthiness of the air, make the town of Vicenza most agreeable to its inhabitants; while, as the birthplace of Palladio, whose magnificent architectural works are the great ornament of the city, it is looked upon as a centre of art and industry, and often called the "Gem of the Venetian territory." Here, in 1480, was born the subject of our present biography, Cajetan, the son of the Count of Tiene, an old and noble family which

still exists in Vicenza. His father, whose name was Gaspar, was a model of a Christian gentleman, and noted no less for his prudence and valour than for his piety towards God and his great charity towards the poor.

His wife, Countess Maria di Porto, also a native of Vicenza, was worthy of her husband, and when her duties as wife and mother and mistress of a large household were fulfilled, she found no greater delight than to spend her time in prayer before the Blessed Sacrament. Cajetan was the second son, having an elder brother, John Baptist, and a younger, Alexander. Some people think he was born on the feast of St. Francis of Assisi, whose heroic virtues he so faithfully imitated. But he received in baptism the name of "Cajetan," in memory of a near relation of the family, who had been an eminent canon at Padua.* His holy mother, according to the pious usage of those days, made an offering of her boy to the Blessed Virgin; and there is no doubt that she took him under her special protection through life. Even as a child, he showed an amount of sweetness,

* This Cajetan was so noted a theologian that he received a public eulogium from the University of Padua, and on his tomb the following inscription may still be read :

"Al Vicentino Gaetano, dell' illustre Casa di Tiène, Canonico di Padova, uomo integerrimo, principe de' teologi del suo tempo, ed esimeo filosofo, della cui dottrina l'illustrano tutte le scuole del mondo, qui fu data sepoltura."

"But," as one of St. Cajetan's biographers adds, "his fame was obscured by the glory of his nephew."

gentleness, and modest gravity, which astonished his companions; while his obedience to his mother's most trifling wishes was such that she used to call him "Cajetan of Blessed Mary," feeling sure that this unusual virtue in one so young arose from her dedication of him to our Lady.

When he was only two years old he had the misfortune to lose his father, who was killed in an engagement between Robert Malatesta, the Venetian general under whom he served, and who was the ally of Pope Sixtus IV., and the king, Ferdinand of Naples; this was in 1482. His mother having presented herself to the magistrates of Vicenza to claim the guardianship of her boys, her request was instantly granted, together with a warm eulogium, not only on the bravery and noble conduct of her husband, but also on her own piety, charity, and prudence. Under the tutelage of such a mother, the children lost less than might have been expected; but Cajetan was so superior to his brothers that the words of the Roman Rota may be quoted with truth regarding him: *i.e.*, "that his virtue began with his life and went on increasing with his years." Certain it is that neither his mother nor his tutors ever had to reprove him for the smallest fault, not even for a hasty word. In truth, St. Cajetan was evidently sent into the world by God in opposition to Luther, who, born about the same time, was to work such infinite harm to the souls of men.

He was only three years old when it came into his head to turn a room of the house into a chapel, and having obtained leave so to do, he managed with his baby hands to arrange an altar, which he covered with flowers and lights, and on which he placed a little statue of the Blessed Virgin which had been given to him. And his greatest delight was to induce his friends to come and pray there, and to persuade them to give him some pennies for his "dear poor" as he called them, which he hastened to distribute. And he was so thoroughly in earnest about all this that those who would have been disposed to laugh at him were struck with admiration at the fervour and piety of the child, and gladly fulfilled his wishes. In this tiny chapel he would come constantly to pray; so much so that whenever he was missing from their games his brothers would go there to look for him. His charity towards the poor was on a par with his love of God; he would deprive himself of his own food to give to the more distressed, and when reproved for this excess of charity would smilingly declare he had more than enough. Every little delicacy which was given him he would put aside for the same purpose, and that so ingeniously that few people found it out. And, on one occasion, the miracle of St. Elizabeth was operated in his favour; having been stopped one day at the door and asked to show what he was carrying under his pinafore, only flowers were found, our Lord having

changed into roses the food of which he had deprived himself for the love of His poor.

Nor was this the only miracle by which it pleased God to show His special favour towards the child. One day, when he and his friends were playing in the garden, a white dove flew down from heaven and settled on his head, while these words were clearly heard by them all: "*Peace be with you for ever, O Cajetan! Beware of losing it, from whatever cause!*" And then, wheeling three times round his head, the dove disappeared. The nurse and the other children hastened to tell this wonderful thing to Cajetan's mother, who, mentioning it to a holy priest of her acquaintance, he interpreted it as follows: that the Holy Spirit of God had descended thus upon the child to give him this great gift of peace, and that the three gyrations round his head signified that this peace was to be, with God, with himself, and with his neighbour. We shall see in the sequel of this history, how no one in this world ever maintained this blessed peace more perfectly than Cajetan, and that through his whole life.

CHAPTER II.

CAJETAN'S EARLY STUDIES AND PRACTICES OF PIETY.

ALTHOUGH he was only five years old, and at an age when most children are only beginning their A.B.C., Cajetan's mother considered that the time was come for him to begin regular studies. Already she had heard him with his companions holding little disputations on matters of faith, during which she was amazed at the way in which he had understood all the catechetical instruction she had given him. She now made him study grammar and other things which to most children are so distasteful. But nothing seemed to be difficult to him, and she felt that in his case it was impossible to treat him as an ordinary child. He learned things so thoroughly that he was able to teach them to others; and not content with the elementary books given him, which he soon mastered, he delighted in studying the works of God in His creatures, in the perfect harmony of all their parts, and the wonderful ordering of God's providence in nature, and in the ways in which He thus manifested His power, wisdom, and goodness. For the thing that was so remarkable in Cajetan as a boy, was, the way in which he made everything refer and turn to the honour and glory of God. In the meantime, he never neglected his little pious exercises, his daily mass, his evening

rosary, and the hymns and prayers which he had learned at his mother's knee. At six years old he went to confession, and his confessor was amazed, not only at his scrupulous self-examinations, but at his ingenuity in finding himself in fault in matters which only so delicate a conscience could have detected. He was, of course, much too young to be admitted to holy Communion, which he so ardently desired; but to console him, his confessor taught him how to make spiritual communions, which he ever after practised many times a day with the greatest fervour and devotion.

A year later he was confirmed, and on no child, perhaps, had the sevenfold gifts of the Holy Spirit descended more fully than on the boy who had already felt the flutter of the Dove's wings Who had promised him peace. His dispositions were such that he was permitted soon after to make his First Communion, for which he made not only the most careful preparation, but considered himself henceforth bound to a triple vigilance, so that his life might not be utterly unworthy of a being created to know, love, and serve God. Every morning he obtained leave to go very early to the church, and there serve as many masses as possible; and that with a devotion and a recollection which strove to imitate the angels present at the Holy Sacrifice. In the course of the day he would always find time for a visit to the Blessed Sacrament, and would stay there for

hours if his duties would allow him. These constant colloquies with our Lord produced in him a sweetness which was remarked in his face and in his whole person. And often after Communion, though he tried to conceal the graces he received, his eyes would stream with tears, and his countenance be lit up with such a supernatural light that it seemed like a glimpse of paradise. And with this increase of love of God came an increase of charity; a thirst for helping the poor, which nothing but distinct orders could restrain. His services towards them were tendered with such delicacy and such sympathy that their value to the recipients was doubled. He got leave to visit the poor in the hospitals also, and there would perform the humblest and most repulsive offices for the sick. Towards artizans and people of the middle class he would behave as a brother, attending the offices in their pious congregations, and always in the simplest clothes, so as not to be noticed or make them ashamed of their poverty. This habit that he had of going about in coarse clothes and unattended by his servants, (which was quite contrary to the habits of the old-fashioned times in which he lived,) very much displeased some of his relations; one of whom, in particular, considering the whole family was dishonoured by these eccentric proceedings, could not contain his indignation, and one day reproved him for it severely, declaring he had a base soul, unworthy of his high rank and

condition. "Do you not see," he exclaimed, "that these vile clothes dishonour our noble house, which has never worn any but of senatorial purple? If our noble parentage be dear to you, and you do not wish to insult the blue blood which flows in your veins, change your dress and your habits, or you will degenerate from the grand traditions of your ancestors."

At such words, which displayed so total a forgetfulness, not only of his own position, (for which he cared little,) but of the sublime precepts of the Gospel, Cajetan was seized with a righteous anger, and full of holy zeal he replied: "It is quite true that we are of old and noble birth: but by baptism we have been born anew as Christians; therefore, if our noble birth according to the flesh inclines us to follow the pomps and vanities of the age in which we live, our regeneration in Christ imposes upon us the humiliations of Calvary. And after all, do you think that luxury and vanity make a nobleman? Certainly not, but rather wisdom and knowledge, honourable deeds, and good works. As for myself, know that my great anxiety is to keep to the renunciation of the pomps and vanities of this world which I made in holy baptism. I do not wish to act otherwise; and I consider that it is more pleasing to God to spend my money in clothing and feeding His poor, than in wasting it in gorgeous apparel for myself."

There is no doubt that he always acted up to

this resolution; but will our readers believe that this noble and generous answer occasioned him bitter remorse afterwards? Yet so it was: for although he had been moved to natural anger at the speech of his worldly cousin, he felt, on thinking over his words, that he had been too sharp and too bitter in his answers to one towards whom he owed greater reverence. So that, full of sorrow, he threw himself in tears before his crucifix, exclaiming: "How great has been my fault! I confess it, O good Jesus, and humbly ask Thy pardon, to obtain which I am ready to submit to any penance." And because no one would give him one for what he called "his intemperate words," he inflicted on himself a severe discipline, and never till the end of his life did he cease to mourn for this fault, saying that he had sinned against charity and thereby offended both God and his neighbour.

CHAPTER III.

THE YOUTHFUL YEARS OF CAJETAN, CONTINUED.—HIS
SPLENDID EXAMPLE OF PIETY.

THIS low estimate of himself was not shared by his cotemporaries, who looked upon the young Count Cajetan as a model for the whole town of Vicenza; so that, in the words of Pope Innocent XII. in his Bull of Canonization:

“Cajetan, by firmly cultivating piety and charity from his earliest years, attained to such perfection that he drew down upon himself, not only special divine blessings, but the regard and esteem of every one, and that in a marvellous manner, so that all his fellow citizens looked upon him as a saint.” Still further testimony of a like nature was afforded at the time of his canonization: but we will only mention a revelation which was made to a holy person by our Lord Himself, Who said: “*Cajetan never lost his baptismal innocence. From his earliest years he understood My Will so thoroughly that he never found any difficulty in carrying it out. And he became so dear to My Heart, that I resolved to give him singular graces.*”

He was now in his twentieth year, and having learnt all he could at the College of Vicenza, it was decided by his mother that he should pursue his further studies at the Padua University. Cajetan was delighted at the proposal, and not having yet decided on his future profession, devoted himself to the study of the law, in which he made rapid progress.

About this time a partition was made of the family property, each son taking his share, an arrangement which was particularly agreeable to Cajetan, who, with his love of evangelical poverty and his devotion to the poor, would speedily have left himself utterly penniless, had he not been restrained by his mother's entreaties and even

commands. His appearance at that time was singularly distinguished and pleasing. He was very handsome, and had a winning manner which irresistibly attracted those around him. Besides that, he had naturally a bright, gay nature, and was one to whom everything was a pleasure. Great, therefore, were the temptations to which he was exposed in a town where the society was genial and agreeable, and amid fellow students ready to join in every kind of dissipation; yet so strict a watch did he keep over himself at this trying period of his life that he never sullied his purity for one moment, either in thought, word, or deed; so that it was asserted of him by a multitude of witnesses, "that the purity of his virginal heart was so great as to deserve the appellation of angelic;" and Cardinal d'Este and F. Brignole-Sale added: "that if he were an angel in face, he was still more so in soul." This careful preservation of the angelic virtue must be attributed partly to the protection of the Blessed Virgin, to whom he was so devout, and partly to his excessive caution to avoid all occasions of sin. Cajetan, speaking once to his companions on this subject, said: "Those who do not fly from opportunities of doing wrong, are either already caught, or on the point of being so. I, brethren, by the grace of God, did not fall, because He willed it otherwise. But I never feel quite sure of myself: fire will always be fire, and will burn any one who lets it come near

his breast. Therefore, do not go near it, lest it should burn you."

This purity he maintained also by constant mortification of the flesh; and by prayer and fasting, disciplines and hairshirts, he reduced his body to such complete subjection, that he was never even tempted to sensuality. He kept also most careful watch over his senses, and especially in the custody of the eyes, which he generally kept cast down when walking, and never lifted them from motives of pure curiosity, or looked at anyone save when necessary. It is recorded that a lady once endeavoured by every possible stratagem to discover the colour of his eyes, but had to give up the attempt in despair. On one occasion there passed under his windows a splendid triumphal procession of the Emperor Charles V., after his victorious return from Africa, where he had defeated the Mahometans; but he never turned his head, or made a step to look at it. He was equally careful not to hear anything contrary to purity, or to listen to scandalous stories of any sort, however amusing; remembering always the story told by St. Augustine of our Lord having punished with sudden death a man whose amusement consisted in such conversations. It was so well known among his friends that Cajetan would instantly disappear if any doubtful story were told, that no one in his presence dared even to allude to any such gossip. Yet, at the

time of which we are speaking, he was only a young man of high birth and of great personal charm, living in the world, and naturally not bound by any religious vows.

Again, he would never allow any woman but his mother to kiss him, nor, unless from devotion, later on to kiss his hand: and when he had to speak with women he used to confine himself to matters of charity or business, and cut short the conversation as soon as possible. He could not bear any extravagance in ladies' dress, so that even the people of highest rank who came to consult him would appear in the plainest and simplest clothes.

“*Blessed are the pure in heart; for they shall see God.*” This promise from our Lord Himself is abundantly fulfilled, not only in the next world, but even in the present, by the extraordinary graces given to those who practise in life this sublime virtue. In the Bull of Innocent XII., which we have before quoted, it is mentioned how many young men were encouraged by his example to embrace the ecclesiastical state, or go into some religious order; and that others, who had been greatly troubled by daily and inveterate temptations and evil thoughts, were suddenly and completely delivered from them, not merely when they had confided their miseries to him, but even by only remaining in his presence; so powerful was

the influence of his angelic modesty and purity, which drove away all evil and unclean spirits.

CHAPTER IV.

CAJETAN'S LIFE IN PADUA.—HIS RETURN TO VICENZA,
WHERE HE EMBRACES THE ECCLESIASTICAL STATE.

CAJETAN, being determined to take advantage of all the opportunities for study given him by this famous university, devoted himself first to legal subjects or jurisprudence. He had been received into the house of a near relation, which was in every way a great advantage to him; but feeling that all success was in the hands of God, he began each day with earnest prayer for His assistance, so that all his labours and studies might tend to the honour and glory of His Holy Name. After jurisprudence, he began his theological studies: nothing could have suited him better; for if the first taught him the rules and regulations of civil society, for the ordinary and peaceful administration of this life, the latter infused into him the knowledge of divine things, and of the multiplied relations of man with God, as his Creator, Redeemer, and Sanctifier.

During these arduous studies, not only did he keep up his habit of daily visits to the Blessed Sacrament, but he often passed part of the night

in fervent adoration and prayer. He maintained the same habits as at Vicenza, never being seen in public places or houses where so many of his companions lost both their peace and their money. But his great pleasure was in visiting different religious houses, and making acquaintance with their most fervent members. Hence a great desire to follow them arose in his mind, and he wrote the following prayer in his journal: "As I do not deserve, O Lord, to be admitted into the company of those angels upon earth, at least let me try and merit it. Thou knowest my ardent desire to bind myself irrevocably to Thee by the link of holy vows; why, therefore, my adored and only Good, wilt Thou not grant me this consolation? In any case, my wish is not to do my own will, but Thine. Accept, at least, these the earnest wishes of my heart, which Thou deignest to consider as equivalent to deeds, when these cannot be carried out."

Like St. Francis of Sales, Cajetan was looked upon by the whole city of Padua as a model of perfection. So far from making himself conspicuous or ridiculous by what some would call an exaggeration of piety, he was so popular among his companions, from his sweetness and unselfishness, that he was dear to them all, and even the bad amongst them restrained themselves in his presence, while the heads of the university publicly stated "that Count Cajetan

Tiene was a singular model to the studious youth in the college, and curbed by his example the evil inclinations of those who were disposed to run in the paths of vice."

In the month of July, 1504, he received the degree of doctor, which was conferred upon him with warm eulogiums on his conduct and proficiency, by the rector of the University. He had been more than four years at Padua, and had passed so brilliant an examination that those who had blamed his "waste of time" in hearing daily Mass and thus preparing for his studies by placing them under God's protection, were forced to allow that, so far from having hindered him in his work, his pious practices had greatly helped him. And in order that no one should imagine that it was from favour that he had obtained the doctor's degree, when he returned to Vicenza he went in at once for another very severe examination; after which he was admitted into the College of Senators, which was reserved exclusively for those of noble birth and superior talents, and from amongst whom the first magistrate of the city was chosen, with the title of consul. This was another point of resemblance with St. Francis of Sales, who was also admitted among the senators of Savoy.

Before returning to Vicenza, however, Cajetan spent some time with his mother at Rampazzo, where she had gone for the hot season. We can fancy her delight at receiving back her son, not

only crowned with university honours, but having retained all the purity and innocence of his boyhood. He was then twenty-four years of age, and could aspire to the highest honours in his native town; but his heart was fixed elsewhere, and that very year, 1504, he received the tonsure and the ecclesiastical habit from the Bishop of Vicenza. He then returned to Rampazzo, which was a villa in a large property belonging to the family, and there quickly discovered that the peasants, being a long way from their parish church, often missed Mass, and never were able to hear a sermon; so that he determined at once to build a church, which was finished and endowed the following year, (1505,) and dedicated to St. Mary Magdalen, or the "Saint of Tears." The reason of this dedication was the profound sadness felt by Cajetan at the western schism, and the scandals occasioned by the Council of Constance, to say nothing of the constant rebellions against the Sovereign Pontiff at Rome; the material prosperity under Lorenzo de Medici, as far as arts and luxury were concerned, contrasting painfully with the laxity and sleepiness of the greater part of the priests, who, instead of correcting abuses, were carried away by the stream. The consequence of all this was, a terrible falling off of piety among the people, gross ignorance of vital truths, and an indulgence in vice, which was no less fatal to souls than injurious to the Church. Many holy and apostolic

men, like St. Vincent Ferrer, St. Bernardino of Sienna, St. Francis of Paul, St. Lorenzo Giustiniani, Blessed Angelo da Chiavasso, and others, endeavoured to stem the torrent of evil by their words and example; but Cajetan felt that in Italy especially the evil went on increasing and threatened the ruin of the faith. He was often heart-broken at what he saw around him, and no sooner was his church built, than he began instructing the poor people in their duties, and establishing catechism classes for the children. He devoted himself also to all corporal works of mercy, visiting the sick, consoling the afflicted, and bestowing abundant alms on the necessitous poor, which gave additional weight to his words. But what influenced the people more than all the rest was his own example; so evident was his piety, so great his goodness, patience, and charity, so extraordinary his humility. The peasants were already rejoicing in their good fortune in possessing so holy a priest, when, all of a sudden, it was announced that he was starting for Rome. He decided on this journey moved by a secret inspiration from God, which, as it appears in the process of his canonization, always directed his movements, Providence having selected him for a great work, which could only be carried out in the capital of the Christian world.

CHAPTER V.

HE GOES TO ROME.—POPE JULIUS II. SUMMONS HIM TO HIS PALACE, AND CREATES HIM APOSTOLIC NOTARY.

THE first thing which Cajetan did on arriving at Rome was to hasten to St. Peter's, and prostrate himself on the tombs of the apostles. Who shall picture his feelings in this magnificent basilica, and in the many other sanctuaries which he visited in rapid succession; St. Maria Maggiore, the Latin Basilica, the Mamertine prison, the Coliseum—all those holy spots, in fact, sanctified by the blood of so many martyrs, so many confessors, so many virgins, so many holy pontiffs? The catacombs, above all, excited his deepest interest, and filled him both with joy and sorrow: joy, at the happiness of those who had there given their blood and their life for Christ; sorrow, to see himself so far removed from such glory. His life at Rome was the same as the one he had led at Vicenza and Rampazzo; humble, simple, and modest, full of charity towards God and his neighbour, never putting himself forward or speaking of his high birth; but by the simplicity of his dress and manner trying to make every one forget his worldly position.

At that moment, Julius II. sat in the chair of Peter; a pontiff of a grand and generous nature,

and a great patron of the arts; but one who held personal sanctity in still higher esteem, and who sought ever to surround himself with holy and learned men. Having heard from one of his court of the young Count Tiene's wonderful abilities and virtue, he sent for him, and after having had a long conversation with him, made him at once his domestic prelate. In doing this, the Pope thought not only of his own satisfaction, but of the use Cajetan would be to him in his plans for reforming the Roman court, which, though not as bad as it was represented by heretics, yet needed many changes. In spite of Cajetan's reserve and modesty, the sharp eyes of the Roman Pontiff soon discovered the treasures of virtue and prudence, together with the extraordinary talents which his humility had concealed; and very soon he gave him the important post of protonotary-apostolic, with a benefice called Malo, in the territory of Vicenza. It must not be supposed that he went into the usual extravagant expenditure on this occasion, although by a letter of Cajetan's it appears that the fees of his new appointment amounted to two thousand six hundred ducats. But to one who had already learned to contemn riches and tread worldly honours under foot, this rapid advancement, and the prospect of still higher dignities, were no temptation. And so great was his detachment from all earthly things, and so fervent his love of God, that he earned not the

jealousy but the veneration of all his companions. Seeing the straightforward sincerity of all his actions, the entire absence of any artifice or self-interest in his motives, and the way in which his whole mind was bent on promoting the interests of God and His Church, those who had most resented his rapid promotion, began to admire him and look upon him as a saint. In presence of the other protonotaries, his colleagues, he behaved himself as if he were the lowest and the servant of all; so that had it not been for the dress and badge of his office, no one would have guessed his exalted position. One who knew him well wrote of him at this time as follows: "Seeing himself, at only twenty-eight years of age, honoured with such dignities, and employed in the immediate service of the Vicar of Christ, he considered that this position only bound him the more closely to the service and love of God. Abhorring the vanity and luxury which at that time unhappily prevailed in the papal court, he sought only the society of the most learned and faithful of God's servants, striving with holy emulation, not only to serve the head of the Church, but watching over the necessities of the people and bringing their wants before the Sovereign Pontiff, so that they might be succoured and provided for. He made it his business to look into all cases of distress himself, and to admit the most miserable and oppressed among the people to

papal audiences, while by his authority and legal knowledge he defended the cause of the weak, and by large alms, prudently distributed, saved the pecuniarily distressed from ruin."

In the same way F. Francis Marchesi, of the Oratory Congregation, writes: "Being set on a candlestick in the Church, the light of his holiness shone only the more brightly in the eyes of all Rome. His prayers and meditations were lengthened; his visits to the Blessed Sacrament were multiplied; his alms were doubled; and all his other acts of charity and Christian piety became more fervent and more continuous. Every one looked upon the young and holy protonotary as a mirror of virtue, and above all as an example to all other prelates and ecclesiastics. The Pope, Julius II., loved him tenderly, and had already prepared the purple for him; the cardinals revered him, and the whole court looked upon him as a saint. The poor flocked to him and swarmed round his palace, and the people ran behind him as he walked."

Again, Monsignor Carracciolo says: "In the multitude of affairs and causes which passed through his hands, belonging to his office, or confided to him by the Pope, he was so ready and accurate, and so orderly and expeditious in transacting business, that he made time for everybody, and never refused to receive any that claimed an audience. He even insisted on the suppliants

fixing their own day and hour for coming to him, so that they might be put to less inconvenience. And in bringing the cases before the Pope, he did so with such clearness and cleverness, giving all the reasons for and against the matter in hand, that those who heard him were astonished and considered him a marvel of prudence and wisdom." A famous Dominican, F. Ludovico Sesti, adds: "He became, unconsciously, an oracle to the ecclesiastical authorities, who referred all disputed questions to him, and never had they cause to repent of his decisions; for on all theological and legal points his knowledge was so deep and accurate that he carried away the palm from all competitors."

His fame spread rapidly, not only in Rome but throughout Italy; and many persons even from Sicily and Naples came on purpose to see him and to try and obtain his portrait. And who would have thought that this humble youth was to become the instrument of salvation to the proud Venetians? Yet so it was; so that it may be said that Cajetan was sent by God to Rome, as Joseph to Egypt, for the saving of his own people, which we will narrate in the next chapter.

CHAPTER VI.

THE IMPORTANT SERVICES RENDERED BY CAJETAN TO THE
VENETIANS.

THE Venetian republic, of which Vicenza was a part, had, in the sixteenth century, so enlarged its power by land and sea that, as queen of the Adriatic, she exercised an immense authority over all the commerce of Europe. But, although a bulwark against Ottoman encroachments, she did not sufficiently respect the rights of other kingdoms, including the Papal States, and had lately occupied several cities in the Romagna. This usurpation was not thought of as a serious matter by the Venetian senate, who, considering themselves as the champions of Christendom, never dreamt of the injustice of their proceedings. The Pope, however, did not view the matter in the same light, and finding that remonstrances and warnings had no effect, resorted to spiritual chastisements, but in vain. The thunders of the Vatican were simply drowned in the waters of the lagune!

But a day came when the proud republic found out her error. Christian princes formed a league against her, which, from the name of the city where it was started, was called of "*Cambrai*." The object of the league was, nominally, to take back

the towns and lands which Venice had usurped ; but in reality it was to curb a power which threatened to swallow up all adjoining states. The principal members of this league, which was established in 1509, were Lewis XII. King of France, the Emperor Maximilian, Ferdinand King of Spain, the Pope Julius II., the King of Naples, and the Dukes of Mantua and Ferrara.

At the announcement of this formidable league the Venetians were filled with consternation ; but the senate instantly summoned its forces by sea and land, and with 30,000 infantry, and 16,000 cavalry, under the command of the Count di Pitigliano and Bartholomew d'Alviano, marched to defend their frontier against the enemy. The Pope, in the meanwhile, summoned the republic to restore the cities which she had taken from him ; but finding her deaf to his just claims, fulminated an interdict against Venice. But the senate, regardless of a sentence which deprived the whole city of the sacraments, replied to the excommunication by a declaration of war. At first, the struggle was carried on with varying success, and in the taking of the fortress of Castel-nuovo, in the Friuli, St. Jerome Emiliani was made prisoner, and freed by a miracle. But a final engagement having been fought on the 14th of May, 1509, in the plain of Ghiaradadda, the Venetians were entirely routed by the French army, who gained likewise four cities, Caravaggio, Bergamo, Brescia,

and Cremona. But if the lion of St. Mark had lost some of his prestige, he had not quite forgotten his old and generous traditions; and magnanimously refused the help of the Turks, which was offered at this critical moment. Cajetan had been deeply grieved at the misfortunes which had befallen his native country, and still more at the obstinacy and pride of the senate, which had brought down the Papal interdict. Endless were the prayers and tears offered up by him at the foot of the crucifix, and terrible the penances whereby he strove in his own person to atone for the sins of his fellow-countrymen. He wrote also letters to the most influential people in Venice, exhorting them to private prayer and penance, (as public ones were forbidden,) in order to appease the wrath of God and the just punishment of the Church. And these letters had so much effect, and were read by so many members of the senate, that religion and piety revived in Venice to an extraordinary degree, and that, together with their refusal of Turkish aid, so touched the Pope, that, yielding to Cajetan's representations, he promised to withdraw the interdict and absolve the city, should the Venetian government listen to his just demands.

Cajetan, delighted at this concession, hastened to communicate it to the two Venetian cardinals, Dominico Grimani and Marco Cornaro, who instantly wrote to the senate imploring them to

yield to the Pope's wishes. In consequence, six of the senators were sent as ambassadors to the Pontiff to bring about a reconciliation. No sooner had they arrived than Cajetan, after prayer, flew to the Pope, and put so strongly before him their former valiant defence of Christianity and their recent refusal of all help from the Turks in spite of their great need, besides the importance of this state as a bulwark against Mahometan barbarism, that Julius II. was prepared to receive the deputation with kindness and benevolence. They were granted an audience accordingly and received paternally; but to the despair of Cajetan, the reconciliation seemed further off than ever, as the ambassadors would not listen to any of the Pope's proposals, which appeared too humiliating to the Venetians. On their leaving the Vatican, Cajetan hastened to their apartment, and used every possible argument to induce them to yield. The earnestness and sweetness of his manner, and the cogent and valid reasons adduced by him in favour of their obedience, together with the exquisite charm which his known sanctity gave to his words, produced at last the desired result, and every difficulty was removed. Cajetan returned joyfully to the Pope, who absolved the Venetians, withdrew the interdict, and treated them with the greatest kindness. He also gave up his share in the league of Cambrai, declaring himself perfectly satisfied with the conditions he

had obtained. The Venetians were overjoyed at the result of the embassy, and by processions and public thanksgivings to God endeavoured to express their heartfelt gratitude. Cajetan, to whom in reality the whole reconciliation was due, chose to attribute it all to the two Venetian cardinals, who had only crowned with their name and authority what had been already happily effected by our saint. But in spite of his humility the truth was well known, and Monsignor Caracciolo, Archbishop of Taranto, writing to a Venetian at that time, says: "It is impossible to tell the difficulties, the contradictions, or the variety of provoking incidents which Cajetan had to meet with and to overcome, one by one, in the course of these negotiations, nor the obstacles which he had to surmount, from the anger of the Pope on the one hand and the pride and obstinacy of the senators on the other. The arduous nature of this affair cannot be described. It is enough for me to say that the Venetian ambassadors found in him such great circumspection, so powerful and venerable an authority, and such opportune and wise counsels, that at last they consented to satisfy fully the just demands of the Sovereign Pontiff; and by his powerful reasoning on the one hand and his moving entreaties on the other, he brought about the safety of the republic, and the withdrawal of the interdict which had pressed so heavily upon the Venetian people."

CHAPTER VII.

CAJETAN GIVES UP HIS PLACE AS PROTONOTARY, AND RECEIVES HOLY ORDERS.—HOW HE PREPARED HIMSELF TO OFFER THE HOLY SACRIFICE.

CAJETAN held the office of protonotary from 1508 to 1513, and perhaps we may be surprised that he did not sooner aspire to the priesthood. But his humility equalled his strong love of God, and made him consider himself unworthy of so great an honour. But God, who Himself inspired all his actions, disposed things in such a manner that this step became easy to him.

This was brought about by the death of the Pope, Julius II., which happened during this year. A great pontiff and a great prince, his pontificate has left indelible memories in the Church of God. His successor was Leo X., who had known and appreciated Cajetan for five years, and who, in consequence, at once resolved on attaching him to his person, and employing him actively in the service of the Church. What young man would not have been touched and flattered at such an invitation? But Cajetan modestly replied: "That although deeply grateful for the goodness of the Pope, he implored him to allow him, instead, to follow an internal voice which had made him feel that he

was not in the place for which God intended him ; but that he must prepare himself for the priesthood." He added such good and powerful reasons for his retirement from the papal court, that the Pope reluctantly consented.

He was then thirty-three years of age ; the same age at which our Lord and Saviour Jesus Christ completed His sacrifice on the cross ; and this thought made him reflect the more on the inestimable privilege of being able as a priest to renew each day the sublime Sacrifice which brought such inexhaustible graces on the souls of men. Yet it was three years before he could altogether conquer his feeling of unworthiness, and only the internal voice of God Himself could dispel his scruples and induce him to be ordained priest. This at last happened in the month of September, 1516, and a papal brief having dispensed him from the usual intervals, he received on four consecutive days all the different sacred Orders : yet even then Cajetan did not dare approach the altar for three months, which time was spent by him in the strictest retirement, in meditating on the sacred mysteries, in the study of holy Scriptures and of the fathers, and in vigils, fasts, and corporal austerities, continually imploring God with tears to give him greater piety and purity of conscience, so that he might less unworthily handle the sacred Body of His Incarnate Son, and obtain greater humility and reverence in treating with His In-

finite Majesty on the altar, at Whose Presence the angels tremble and the cherubim themselves veil their faces. Finally, after a preparation of seven days, passed by him in rigorous abstinence, living only on bread and water, he celebrated the holy Sacrifice on the solemn feast of the Nativity, at St. Maria Maggiore, on the altar of the Holy Crib of our Lord.

We need not dwell on his feelings on this solemn occasion, nor enumerate the graces he then and there received from his divine Master. Cajetan's happiness was such that he resolved never to let a single day pass without offering the holy Sacrifice. Father John Rho, a Jesuit, who was his confessor, stated "that Cajetan observed the strictest silence from night till the moment came for him to go up to the altar; that his recollection was such that he sometimes spent half the night and often eight hours in preparatory prayer; and that, so scrupulous was he in the examination of his conscience that he went daily to confession before Mass, and only after this assiduous preparation would he offer the holy Sacrifice with a fervour of divine love which amazed the assistants." It is true that this way of celebrating Mass was unusual and extraordinary; but it was needful for one who was called by God, through the example of a most holy life, to reform especially the priests of the Church of Christ, and bring them back to habits more worthy of their sacred ministry. For

this end it was that Cajetan had been sent by God to the Roman court; for this end he went on inspiring and founding, one by one, those pious institutions and congregations which had so marvellous an effect. The first of these which he inaugurated was the Oratory called of "Divine Love," the origin, nature, and scope of which we will detail in the next chapter.

CHAPTER VIII.

CAJETAN FOUNDS THE ORATORY OF DIVINE LOVE, AND RECEIVES EXTRAORDINARY GRACES FROM OUR LORD.

ONE day that Cajetan was deploring, with some mutual friends, the evils in the Church, and especially the scandalous rebellion of Luther, which was just beginning, it occurred to him to propose that they should join in a pious society, the object of the members of which should be: first, to be devout themselves in all pious exercises and virtue; and secondly, by sermons, disputations, and catechisms, to devote themselves to the welfare of souls and the defence of the faith, so as to give a good example, not only in Rome but throughout the Christian world. The Rev. Guiliano Dati offered his church of SS. Silvestro and Dorotea, of which he was rector, for the meetings of the members of

this new Oratory; a place which was all the more opportune as it was the self-same spot used by St. Peter in the time of the infant Church. The common father of the faithful, in the Lateran Council,* had expressed an earnest desire for the establishment of such a congregation, which desire had been confirmed by the present Pope, Leo X. Nothing remained but to find a man to start it. Cajetan, by the fame of his personal sanctity, and the earnestness and persuasiveness of his words, was the very person needed for such a work; and in a few days upwards of fifty people responded to his invitation. They were all eminent men, both from their virtue, ability, and noble birth; and many of them became eventually, bishops, cardinals, and even popes. The good seed was sown; and with such a leader to cultivate the soil it was certain to bring forth abundant fruit. The fame of the new congregation, which the pope enriched with special graces, spread throughout Italy, and foundations were made in different towns, especially in Vicenza. Cajetan took a special interest in these Oratories to the end of his life, and from thence he drew many of his clerics

* The Lateran Council was opened by Julius II., in 1512, and closed by Leo X., in 1517. Cajetan had to take part in it, as prelate and assistant, at all the solemn acts of the Sovereign Pontiff: in virtue of his office he co-operated in all their deliberations, and gave valuable assistance at the council, not only by his wise advice, but also by the incessant prayers and austerities wherewith he endeavoured to call down the blessing of God on their labours.

for his Order of Theatines, of which we shall speak later.

The results of the work in Rome under his superintendence were amazing; the fervent love in his own soul burst forth in his sermons and evening instructions to such an extent, that the flame was kindled in the hearts of the majority of his hearers,* and produced a wonderful reform in the manners and customs of the people, together with a hitherto unknown frequentation of the sacraments. But Cajetan's object, besides reviving Christian piety in his congregations, was the defence of the faith, and especially of those doctrines which were most attacked by the new heretics. He had some admirable scholars to help him in this warfare, especially Carafa, Giberti, Lippomano, Sadoletto, and others, all excellent and noted theologians: but none equalled Cajetan himself in learning and argument; so much so, that Luther, when he heard of this new and zealous congregation, under the direction of the young Count de Tiene, whom he had known in Italy, exclaimed: "*A serious war is being declared against us in Rome.*" The opinion of the heresiarch was confirmed by Pope Innocent XII., who affirmed that the institution of this Oratory by Cajetan, in

* His disciples, wishing to commemorate his work in this church, put up an inscription on the face of it, in these words:

"Hic Cajetanus flagrat amore Dei."

the time of Pope Leo X., was "*the most powerful antidote to the Lutheran heresy.*"

Nothing, however, was more remarkable in Cajetan than his extraordinary humility, and the way in which he always contrived to hide himself when any work of his was successful, and give all the merit and credit of it to others. He gave an almost amusing instance of it with regard to this very Oratory, conceived and formed by himself; yet, when the council had been organized, one fine day he presented himself before them, and humbly asked to be inscribed among the brothers; but our Lord, to mark His approval, not only of his work but of this very humility, vouchsafed that every year to give him a special sign of divine favour, which is recorded in the lesson of the office for the feast of St. Cajetan. On Christmas night, when he had gone to pray in the chapel of the Crib at St. Maria Maggiore, the Blessed Virgin and the Infant Jesus suddenly appeared to him, surrounded by angels and bathed in a sea of light. St. Joseph and St. Jerome, (whose devotion to the Holy Infancy is well known,) appeared on either side, and motioned to Cajetan to advance nearer to our Lady's feet. This he did, and to his amazement the Queen of Heaven, with a maternal smile and with her own hands, deposited in his arms her Divine Son. This wonderful vision, the truth of which was confirmed by a letter written by St. Cajetan himself, produced upon him, as we

may easily imagine, the most profound and joyful impression: and the vision was renewed on several occasions, and was the cause of ineffable consolations to our saint. It was the origin also of those representations of the crib and the Nativity, which we see in our churches at Christmas-tide, and which have been solemnly approved of by the Church. Speaking of this vision to a venerable servant of God (Laura Mignani) Cajetan once wrote: "I, miserable creature, found myself one Christmas night near the holy crib, when I saw blessed Jerome, whose bones are hidden behind it, and the venerable old man St. Joseph, standing by my patroness, the Blessed Virgin, who permitted me to take the tender Infant, that fleshly Incarnation of the Eternal Word, into my arms. Hard indeed must be my heart, as you will easily believe, for certainly it must have been as a diamond not to melt at such a sight! In the same way I saw them at the circumcision; and yet my senses remain uncircumcised! The third apparition was at the offering of the kings: but nothing save coldness and weakness were found in me! I even had the happiness of finding myself with other saints at the place and time when we heard the sweet hymn of the aged Simeon."

But these visions were granted to Cajetan repeatedly, especially towards the end of his life. Hence Cardinal Savella Peretti, protector of the chapel in which the holy manger is kept, erected

in the very place where this first vision was vouchsafed to him, a marble statue of St. Cajetan, holding in his arms the Divine Child, with a Latin inscription, of which the following is a translation: "Here St. Cajetan, by the intercession of Blessed Jerome, whose bones rest close by, on Christmas night received from the Mother of God the wonderful favour of being allowed to take in his arms the Infant Jesus."

CHAPTER IX.

CAJETAN RETURNS TO VICENZA TO ASSIST HIS MOTHER ON HER DEATH-BED.—HE REFORMS THE ORATORY OF ST. JEROME IN THAT TOWN.

THE new apostle of "Divine Love" had firmly established his congregation in Rome. It was now time for him to found other houses in Italy, and our Lord called him in this wise.

In the year 1518, news was brought to him of the dangerous illness of his mother, and he hastened to return to Vicenza to look after her. Much as he loved Rome, his humility and modesty were continually wounded by the honour and veneration which every one showed him in that city; so that he was not sorry to have a valid reason for leaving it. On his way to Vicenza he visited the holy house of Loreto, and said Mass

there with a fervour and an emotion which moved all the assistants to tears. We can imagine the joy of his family, and especially of his poor mother, at his return. The sight of a son so justly and deeply beloved had so happy an effect on her that for a short time she seemed to get very much better. His rooms at her palace had been prepared with all the care and luxury which his position seemed to demand; but to every one's despair and amazement he would not occupy them, but took up his abode in the public hospital, where he spent all his spare time in looking after the sick. His mother, however, soon needed all his care; as, soon after his arrival, a relapse of her illness came on, and she expired in the arms of her son.

Cajetan felt her death terribly, but was consoled by another proof of our Lady's favour; for having written an account of her last moments to the pious nun at Brescia, of whom we have before spoken, (Laura Mignani,) she wrote to him to say that whilst she was praying, and at the very moment when his mother breathed her last, she saw her soul presented by the archangel Michael and St. Monica to the august Queen of Heaven, who had received her with the utmost goodness, and admitted her to the presence of her Divine Son in heaven. This was all the more consoling to him as Cajetan had specially recommended her to the glorious archangel to whom the souls who are

saved are confided, (according to an old tradition in the Church,) and also to the mother of St. Augustine. He wrote of his mother's death-bed as follows: "In spite of great suffering, she showed neither sadness nor impatience, and even practised many little acts of mortification. Every day for a fortnight Mass was said in her room, and she went to Holy Communion several times, and always had the greatest desire to do so. Up to within three hours of her death she preserved all her faculties, and surrounded by priests and holy women, amidst devout and earnest prayers and fervent ejaculations, she gave up her pure soul to God, on the feast of the Assumption." (*Vicenza, 22nd August, 1518.*)

The only thing Cajetan feared was, that she might have some days in purgatory, from her too vivid affection for himself, and because she had not warned him enough of his faults; so that he never ceased recommending her to pious souls to hasten her entrance into paradise.

After his mother's death, his great anxiety was to look after a niece of his, the daughter of his brother Alexander who had died young, and whom his mother had had the care of. We know little about her, save that he looked after her education, and married her, later on, to an excellent man of the noble house of Porto. She always referred to her holy uncle in all difficulties,

and he greatly assisted her in the management of her household and family.

Another relation of his at Vicenza claimed his help, who was a nun in the Benedictine convent of St. Peter, and was called Domicilla. This convent had become very relaxed in the observance of the rule; and with the help of Cajetan, Domicilla and three of her companions obtained leave from the Holy See to leave St. Peter's and establish themselves in the monastery of St. Sylvestro at Vicenza, in virtue of a bull obtained by Cajetan from Pope Clement VII. In this way the primitive rule of St. Benedict was re-established, and gave a notable example of virtue to the whole town. The nuns of St. Sylvestro have so great a veneration for St. Cajetan that they have erected a beautiful marble altar in his honour in their church.

The spiritual state of Vicenza at this time was the reverse of satisfactory. Like many other towns in Italy, the people were Christians in name but not in deed. There was, it is true, an oratory or confraternity established under the patronage of St. Jerome; but even among its members frequent communion was discouraged, and only the most fervent approached the altar two or three times a year. Hence we may judge of the general relaxation of morals and of pious customs among the people, the upper classes being given up to luxury and pleasure, and the churches almost universally

deserted and neglected. This was the state of things when Cajetan returned to his native city, with all the prestige of his high birth, his position as prelate of the Roman court, and his great reputation for personal sanctity. One day, he sent for some of the members of the Oratory of St. Jerome, to find out their rules and pious practices. They came, but said that their congregation was composed only of poor artizans, unlike the noble Roman oratory. To their surprise, Cajetan at once begged to be inscribed among their number; but no sooner had he begun to attend their meetings than they discovered what a treasure they had admitted amongst them. His relations were somewhat scandalized at his associating himself in this way with the lower classes; but he cared little enough for such criticisms, and quietly went on his way. Little by little, he introduced all the pious practices of the Roman oratory, mental prayer, and above all, frequent communion. Few could resist him when he preached to them on Divine love, and still less, when, holding in his hand the Holy Particle, he would pour out to them words of fire on the great mystery of the Eucharist, and with tears give the Blessed Sacrament to one after the other, inflaming each heart with the love which burnt in his own towards our Blessed Lord. Very soon the fruits of this fervour were apparent, not only in the increased numbers who joined the Oratory, but also in the spur it gave to the piety

of its members, many of whom consecrated themselves to God as priests or religious, till the fame of the congregation was spread abroad, and several other cities begged to be associated and incorporated with it. Many of the inhabitants of the city, although not inscribed in the books of the Oratory, began to imitate the example given by its members, by frequenting the sacraments and adopting the popular devotions they had introduced, so that the whole tone of the people was changed. Monsignor Caracciolo, writing of the effect of this work in Vicenza, exclaims: "What miracles of grace, what wonderful devotions, what extraordinary fastings and mortifications, what earnest prayers, and what splendid virtues were called forth in this city by Cajetan! He set them all on fire with divine love, and his countrymen were only too proud to follow where he led." And these words were confirmed by Pope Innocent XII., who, speaking of his return home and the way in which he devoted himself to the reform of his fellow-citizens, says: "In patriam post aliquot dies reversus, concœptum cœlitus ignem in eam intulisse visus est; nil magis cupiens quam ut eodem civium corda succenderet."

CHAPTER X.

CAJETAN FOUNDS A HOSPITAL FOR INCURABLES IN VICENZA.—HE GOES ON TO VERONA, AND THERE DOES AS MUCH GOOD AS IN HIS OWN COUNTRY.

“CHARITY,” exclaimed Cajetan one day, when speaking to the brothers of the Oratory, “is not perfect if we attend only to ourselves, and neglect the good of others. We are born and live, not for ourselves, but for our neighbours. It is true that in this Oratory we strive to serve God by devout exercises; but in the hospital we may say that we have actually found Him; for he who serves and sympathises with the sick, serves that same Jesus, who is represented by him: “*Infirmus eram et visitastis me.*”

It had been a source of real sorrow to Cajetan to see the number of incurable persons who wandered about the city, or were discovered in miserable garrets and cellars, deprived of every consolation, and in need both of temporal and spiritual assistance. He determined, at last, to open a large hospital for these poor incurable patients, and began by talking of his plan to the brothers in the Oratory. His eloquent words in describing the sufferings he had witnessed, and the only means he could think of adequately to relieve them, so

inflamed his hearers that one and all determined to help in this good work; but the largest portion of the expense was borne by Cajetan himself. After building it, he determined not only to endow it, but to draw up such rules as would ensure its good management. He also obtained from Pope Leo X., leave to affiliate it to the arch-hospital of St. James, at Rome, so that it might share in all the privileges and indulgences attached to this institution. No sooner was the new hospital opened and furnished with all necessary appliances for the comfort of the sick, than he went in person round the town collecting all the incurable people he could find, and establishing them in the new building. And when once installed there, he neglected nothing which could contribute to their comfort or their needs, whether of body or soul. He undertook also the payment of all the nurses, and went, in fact, to such immense expense, that one of the oratorians, Domenico Zaninelli, thought he ought to moderate his generosity, and warned him in that sense; to whom he made that famous answer: "I shall never cease to give all I can to those in need, until I find myself reduced to such a state of poverty that scarcely will there remain five feet of ground in which to bury me, or a penny for my funeral obsequies."

But not content with giving so much of his substance to these poor incurables, he likewise gave himself, serving them day and night, however re-

volting might be their diseases. He went so far as to kiss their hideous sores, and served them with such love and brightness that the sick could not bear that any one else should attend upon them; while he called the hospital "his paradise," the "house of God," and the "door of heaven." An old MS. in the archives of the Oratory at Vicenza speaks of this work of our saint in the following words: "We cannot speak without a kind of stupor of amazement of the superhuman acts of charity daily and silently wrought in this hospital by St. Cajetan."

His example had such an effect on the young nobles of the city, that very soon they vied with one another in their care of and devotion to the sick. The priests, also, imitated the zeal of St. Cajetan; so that when the hour of death came none of the patients were left without the last sacraments and every other religious consolation. We must remember, too, that in those days such charitable institutions were rare and, in fact, almost unheard of in Italy. Twenty-two years later, Cajetan wrote the following letter to the Oratorians of Vicenza, which is one of the very few of his epistles still existing, and which shows his great anxiety for the welfare of this work.

Beloved Brothers in Christ Jesus,

May God's holy peace be with you. I have a great desire to write to you, and also to congratu-

late you, because our Divine Lord has deigned to permit you to carry out so great a work for His honour as that of the care of the sick and incurable members of His Body; and also for the grace He has bestowed upon your holy Oratory, in which so many corporal and spiritual works of mercy are daily carried out. I entreat of you, by the bowels of charity of our Lord and Master, to hold this hospital in great esteem; which you must do if you wish His blessing to rest upon your souls. O! dearest brethren, if you wish to give me a supreme consolation, so act that in deed and in truth, this hospital shall be well and wisely governed, and that the charity of those who minister in it may never grow cold. May your good works be the pride and glory of our poor city! I beg of you, by the love of Jesus Christ and of His holy Mother, that you will all cordially and perseveringly labour in carrying out this great work. Pray to our Lord for me, and accept these few words of earnest exhortation, not from me a sinner, but according to the love of Jesus Christ, who has laid upon me the obligation of loving you, and striving that His glory should be shown forth and increase in the works of your holy congregation.

From Venice, 17th June, 1541.

From your devoted brother in Christ,

CAJETAN, (Priest.)

The city of Verona was, after Vicenza, the first to profit by the apostolic zeal of Cajetan; and he hastened to found an Oratory there of "Divine Love," on the model of the Roman one. It was the more important in that town as, being on the borders of Germany, it was more likely to be invaded by the Lutheran heresy. His presence revived the faith of the tepid, reclaimed the most hardened sinners, and kindled the love of God in the hearts of all. He chose this period of his life, he being then thirty-nine years of age, to select a director; and, after earnest prayer, addressed himself to a very holy Dominican, Father John Baptist da Crema, and humbly entreated him to accept him as his spiritual son, promising him implicit obedience, as God's representative, in the guidance of his future life. The good father, knowing the eminent sanctity of Cajetan, hesitated at first to assume such an office; but feeling that the care of such a soul could only be an additional spur to himself, he finally yielded to his entreaties, and accepted the charge in the name of God. The new Oratory at Verona was dedicated to SS. Siro and Libera, after the first bishop of that city, who was consecrated, it is said, by the apostle St. Peter himself, and after a holy virgin and martyr. Anxiously wishing to be affiliated to the oratory at Vicenza, of which they had heard such glowing accounts, the Veronese wrote to implore two of the congregation at Vicenza to come to them and inaugurate

their union, to which Cajetan gladly consented. The two brothers arrived on the 10th July, 1519; and, after having offered the Holy Sacrifice, Cajetan, with his usual humility, begged the new congregation to admit himself and his two brothers from Vicenza into their body. The superior of the Verona congregation was a wise and noble man, named Paul Gaioni, and he answered with equal modesty, that "The Oratory of S. Siro thought itself only too happy to be allowed to unite itself to that of Vicenza, and especially because, by that means, it would share in the possession of a brother (Cajetan) whom they esteemed beyond every other." He ended by imploring Cajetan to remain at Verona until he had consolidated the work. The affiliation was then completed. But when Cajetan was asked to sign his name first, as prelate and founder, he refused, and insisted on Domenico Zaninelli, a humble artisan, heading the list, adding his own, with these words: "I, Cajetan of Tiene, an unworthy priest of God, having been chosen by this holy company as a little brother, hereby subscribe my poor name on the 10th July, 1519." But in spite of his anxiety to hide himself and remain unknown, he was universally considered the founder and nursing-mother of this new Oratory; so that the church of Verona, two centuries later, (1704,) wrote: "St. Cajetan, in 1519, humbly begged to be inscribed among the brothers of the Oratory of

SS. Siro and Libera, which he had founded in this city, and which he so greatly edified by his admirable example and marvellous sanctity, and to whose exertions the whole work was due." In fact, the brothers of this congregation became noted for their piety and charity, and a cotemporary writes of them, that "they were like men dead to the world, and living only for God and for their neighbour."

Cajetan enforced one rule in all his congregations; and that was, always to expel any tepid or contumacious brother, as a good gardener pulls up the weeds in his garden. In this way the fervour and zeal of the Oratorians never diminished, and their reputation daily increased among the people. As for Cajetan himself, he laboured day and night at Verona, as he had done at Vicenza, preaching, catechising, and enforcing especially a more regular frequentation of the Sacraments; so that it was no wonder, as Gastaldo writes, "*that his labours bore extraordinary fruit,*" or that another writer should affirm, that "The great piety and devotion of the people of Verona, at that time, and the unusual number of Communions, were all owing to the exertions and sanctity of St. Cajetan." We may here remark that at the time of St. Cajetan's canonization, the parish priests throughout the city brought all the children of the schools in procession to the altar they had erected in his honour, and proclaimed him "the heroic defender of the

Catholic faith against the heretics;" while all the new members of the Oratory of St. Siro knelt first at St. Cajetan's altar, to implore his aid to observe the rule and to walk in his steps.

Cajetan stayed five months in Verona, always lodging in the public hospital; and then the secret voice of the Spirit of God, which always prompted him, told him that his work there was done, and that he must go into another city. He waited to announce his departure till the brothers of St. Siro were all gathered together, and then told them, in a few words, the reasons for his leaving them, although, he added, he should always be with them in heart. He recommended to them the exact observance of the rules, and ended with the words, "Love! O, beloved brothers! love God above all things. And to please Him see that in all your actions you seek first His glory, and be in all things conformed to His adorable Will." A general burst of tears was the answer of his brethren to Cajetan's announcement; and, gathering round him, like the Ephesians with the apostle Paul, they kissed his hands and clothes, all grieving that they should see his face no more. But as such was the Will of God he never hesitated, although he faithfully promised never to forget them in his prayers. Such was his farewell to Verona.

CHAPTER XI.

THE GREAT WORKS DONE BY CAJETAN IN VENICE.

IT was by the advice of Father John Baptist that Cajetan chose Venice for the field of his next labours. And in this he gave proof of his ready obedience to his director, as his own inclination would have led him to return to his beloved Oratory and incurable hospital at Vicenza. Sending, therefore, only for a few necessary articles of furniture from his old home, he desired that all the rest should be sold for the benefit of the poor. He did not even keep back his library, the loss of which, to a student like himself, must have been a very real sacrifice. Thus, voluntarily freed from all worldly goods, he came to Venice at the beginning of the year 1520, and took up his abode, as usual, at the hospital; taking care, however, not to be a burden on the charity, and only accepting an unfurnished cell in the building. There he received all day long any one and every one who wanted to see or consult him; and this little room became a very centre of charity and spiritual good to innumerable souls. Monsignor Caracciolo, Archbishop of Taranto, writes thus of Cajetan's daily life in Venice:—

“ Directly after his Mass, which he said at dawn, he would go out in the streets and lanes of the

city, hunting out the most miserable cases, and especially those who had known better days, to whose needs he ministered with the utmost generosity. The poor soon got to know him, and would follow him in troops to his home. He constantly visited the public prisons also, exhorting the prisoners to penance, and the acceptance of their punishment as the expiation for their sins. If they were incarcerated for debt he would often satisfy their creditors and set them free. He constantly went on board the ships, especially those employed in the Levant trade, so as to arm the sailors with Christian maxims, and, by giving them solid Catholic instruction, to guard them from infidel and heretical teaching. Having found out in the hospital that there was often great negligence in the care of the sick, besides many other abuses in the administration of the funds, he determined to remedy them. And by his burning words, together with his extraordinary humility and charity, so worked upon the directors and managers of the institution, that a radical change was effected: the unworthy nurses were dismissed, the whole direction put on a new footing, and the comfort and well-being of the patients was secured. It was beautiful to see him," continues Monsignor Caracciolo, "laying aside the dress proper to his rank and position in the Church, and clothed in the coarse clothes of a servant, waiting upon the sick with the greatest devotion, and per-

forming for them the humblest and most repulsive offices. He would make their beds, wash the linen of those who had bad sores, and even suck the poison of their ulcers, which brought about some extraordinary cures. He would watch night after night by the dying to help them in that dread passage; and then, when all was over, he would wash and lay out their mortal remains, and see to their decent burial, never being deterred by the fear of the most contagious diseases. Many who witnessed these daily recurring scenes of heroic charity would take shame at their own self-indulgence and indolence, and begin to follow his example in looking after the sick poor. And very soon large sums of money were poured into his lap, with which he was able to add to the hospital, and introduce hitherto unheard of comforts for the patients. Thus this great work was visibly blessed by God; undertaken, as it was, by one of His saints." Later on, the governors of this hospital had his portrait painted above the principal doorway of the church, with this inscription:—

B. CAJETANO THIENAEQ,

CLERICORUM REGULARIUM,

ET HUIUSCE XENODOCHII FUNDATORE.

And, in 1526, he was declared protector, defender and preserver of this celebrated hospital, with full powers to carry out any reforms he might think fit.

In the meanwhile the Lutheran heresy was gaining ground in Germany, and Cajetan, not content by prayer and mortification to make reparation to God for this great evil, bethought himself of writing a series of little books of a very simple kind, which could be understood by the people, on the principal points of the faith, especially those which the reigning heresy had attacked. And as the heretics were always quoting Scripture in defence of their errors, he proved from the self-same Scriptures the truth of Catholic doctrine. These books had an immense sale, and were all the more edifying from the beautiful and holy thoughts interspersed with his arguments, which kindled in all hearts the flame of the love of God. Thousands were distributed by Cajetan himself; and people eagerly copied them for him.

Another work which he undertook at this time was the furnishing of poor churches with vestments and other things necessary for divine worship, in which he stirred up the Venetian ladies to assist him. In fact, rich and poor, nobles and peasants, equally sought his advice and direction; and how much this was needed among the upper classes may be guessed by a letter of Cajetan's, of 8th January, 1523, to the Venerable Paul Giustiniani: "Although this city is and must ever be considered magnificent, it is one to weep over; for none of the nobility dare show themselves at confession or Holy Communion. I shall never be

content till I see them hungering, like children at the breast, for this celestial food."

His name, however, acted like a charm, and very soon, senators and princes, noble ladies and knights, humbled themselves to kneel at his feet as the chosen minister of that God whose mercy they implored. "No one came once who did not return a hundred times," wrote the Dominican Father Sesti. "And the wisdom of his judgments was so remarkable, and his prudence so great, that the first senators sought his advice in all matters regarding the state, as well as in the concerns of their own souls; while no one in trouble or affliction left him without being consoled."

After a few years, Cajetan thought the time was come to open an Oratory, after the model of those at Rome, Verona and Vicenza. He took advantage of the interest taken by some of the principal Catholics in the city in the incurable hospital, to meet them there and to propose to them to join together in a pious congregation for works of charity and the propagation of the faith. His words were eagerly listened to, and numbers at once enrolled themselves in the new Oratory. The spot chosen by Cajetan was adjoining the hospital, so that they might therein practise that charity which he considered the bond of perfection. But it was his words and example which acted as the greatest stimulus to the new congregation. With them he prayed and said the divine Office; with

them he took the discipline and practised every kind of mortification; with them he devoted himself to heroic acts of charity towards the sick and suffering. His admirable sermons touched the hearts of the most indifferent, and his tender private admonitions to those who sought his advice and counsel inflamed all hearts with the love of God. Two hundred years later, Father Magenis (Theatine) writing of the veneration in which his memory was held in the Venice Oratory, says: "On every feast day, a commemoration is made of him in the suffrages; and on the principal staircase leading to the Oratory is placed a beautiful picture of him, with this inscription:

"Sanctus Caietanus Oratorii fundator."

CHAPTER XII.

OF THE VENERABLE SISTER LAURA MIGNANI AND BARTHOLOMEW STELLA, NATIVES OF BRESCIA.—THEIR LETTERS AND INTERCOURSE WITH CAJETAN.

IT is a remarkable thing in the lives of the saints, and among the founders of great works and religious orders, to see how constantly women have had an important share in them. Witness St. Benedict and St. Scholastica; St. Jerome and St. Paula; St. Chrysostom and St. Olympias; St. Francis of Assisi and St. Clare; St. Francis of

Sales and St. Chantal; St. Vincent of Paul and Mdlle. Le Gras; to say nothing of countless other examples. In truth, as the name of Eve signified the mother of all living, so it is just that women should take their part in the regeneration of the human race. Thus the Divine Word was born of a Virgin Mother, who stood by His side on Calvary, and co-operated in one sense in our redemption. And as our Lord accepted the ministry of women, both in life and death, so the apostles admitted widows among their followers, who shared in their labours and devoted themselves to their service. St. Cajetan was no exception to this rule in the history of the Church; and he venerated as a mother a noble lady in the Augustinian monastery of the Holy Cross in Brescia, named Laura Mignani. She was only five years older than himself, being born in 1475. The great reputation for sanctity which this monastery enjoyed, attracted Laura at sixteen, and in spite of the opposition of her family and friends, she voluntarily renounced all the pleasures and luxury to which her high birth entitled her, and took the veil in this convent, of which she soon became one of the brightest ornaments. Her spirit of prayer was as extraordinary as her penances and continual mortifications. In the contemplation of the divine Mysteries she was frequently wrapped in ecstasy; and on such occasions the gift of prophecy was bestowed upon her, and she foretold future events with re-

markable accuracy. She was continually consulted by holy persons as to the probable success or failure of various pious undertakings, and never encouraged them to persevere without good results. Among other things she prophesied the sacking of Brescia by the French, who, out of reverence for her, spared the convent and all its inmates. Laura lived for fifty years, having passed to her eternal reward on the 10th January, 1525. A hundred years later her body was found incorrupt, and exhaled a delicious odour. This was the holy soul whom Cajetan came to see from Venice. He had heard of her in Rome from a holy friend of his, Bartholomew Stella, who was also a native of Brescia, and who had constantly had recourse to the holy counsels of this angelic nun, she having finally persuaded him to dedicate himself to God in the ecclesiastical state. It happened that at that time there was a Sicilian nun of great sanctity, living in a strictly enclosed order, near the Lateran, who had heard of the extraordinary holiness of Cajetan; and being an old friend of Stella's, she implored him to make acquaintance with him, "which," she added, "would redound much to the glory of God." The two men met, and were at once so taken with each other that they soon became the dearest friends; Stella was younger than Cajetan, who called him his son; and together they visited churches and hospitals, consulting one another on the best means of serving the sick, and both

equally inflamed with the love of God and their neighbour. It followed naturally that Stella wrote a minute account to Laura Mignani of his new friend, describing him as a very learned man of high birth, who had given up everything for God; and added: "that he never failed to offer the Holy Sacrifice daily;" which, it seems, in those days was very unusual. Laura was delighted at the friendship which had thus sprung up between so holy a man as Cajetan, and her beloved spiritual son, Stella, and writing to congratulate him, begged to be admitted also to a participation of his merits and prayers.

Cajetan instantly saw from this letter the supernatural beauty of Laura's character, and the great advantage it would be to him to be united to her in spirit; so that, on the 31st July, 1517, he and Stella wrote a joint letter of reply, in which Cajetan unconsciously showed the intense humility of his heart. He entreats her "to obtain for him some small portion of divine grace, to extinguish his natural passions and inflame him with the love of that divine Food upon which alone he earnestly desired to feed." He adds: "In that celestial banquet I will ever remember your charity. Pray to your Divine Spouse for me, who am not worthy to be heard by Him, but who will listen to you. I recommend to you my poor soul, with all its miseries. And I recom-

mend also to your prayers him who is to you a son and to me a brother.

“Your unworthy son in Jesus Christ,
“CAJETAN OF TIENE.”

This was Cajetan's half of the letter. Stella added:

“Your letter, with its message to Monsignor Cajetan, has given me immense consolation; especially that you will admit me into your holy intimacy with one whom every day I appreciate and venerate more, and who, by the special grace of God, deigns to call me his son.”

In this way the friendship was cemented between these two holy souls, Cajetan and Mignani; a friendship which was kept up by constant letters. Of these, one of the religious writes: “Of all the epistles written by this great saint, only eight remain for our edification and instruction. These letters were given by the nuns (saving only one) to Cajetan's spiritual sons, and by them exposed as precious relics to the people, who have thence received innumerable graces. In reading them, we are struck with the intimate confidence with which he reveals his whole soul to the B. Laura, even going so far as to mention several signal favours which he received from heaven, and which he jealously guarded from all ears but those of his confessor. Another surprising thing is the pro-

found humility with which he speaks of himself throughout, often signing himself, "your arid son in Christ;" or, "your ungrateful servant;" or, "unworthy priest;" or, "the miserable priest and your unworthy son, Cajetan," and the like: while in the body of the letters he condemns himself continually as a "great sinner," the "disgrace of the priesthood," a "bundle of ignorance," and yet "proud and presumptuous, although a single swallow would be enough to knock him down." He adds, "that his soul is badly wounded by the enemy;" "that he feels he has not yet begun to serve God;" "that he feels no real love for God, but only an attachment to things of this world;" and he begs B. Laura again and again "to have compassion upon him," and "offer up fervent prayers for him." Nevertheless, through the whole of these letters there runs the most evident and ardent love of God, the greatest zeal and charity for the salvation of souls, an insatiable hunger for the Food of angels, the deepest devotion to the B. Virgin, and so many other great virtues, that it is impossible to read them without emotion. They gave the deepest joy to B. Laura, who, when she had read one of Cajetan's letters, would be almost beside herself with divine love, and prostrating herself at the foot of the crucifix, would thank our Lord over and over again for the graces given to His saints.

At the same time, as Cajetan had a very serious

fear lest he should lessen the humility of this great servant of God, we find passages like the following: "I do not appeal for help to your merits, for all that is of ourselves is worthless, and our best deeds are but filthy rags."—"As to your wish, Reverend Mother, to leave this earth for paradise, ah! remember St. Paul and St. Martin, who were willing to remain here for love of their neighbour. Do not think of yourself, mother, but only of our Lord; banish all selfish thoughts, and only have at heart the salvation of souls. Wish that the whole world should be against you, so that you may but save some. Harken to the voice of God's anger at the backslidings of His people; throw yourself between God and sinners, and cry out: 'On me, on me may Thy punishments fall, O God.'"

Such were the letters that this holy soul wrote to the venerable Laura. But Cajetan felt inwardly moved to see her, and obtain her help for the reform of the clergy, which he had so much at heart. So that, in 1520, he passed some days at Brescia, and laid before this chosen soul all the plans he had formed to bring about this great and important work. "*The offences against God,*" he exclaimed, "*are daily repeated; and yet He bears with them! To thank Him for such great goodness, let us strive to try and do something which shall be pleasing to His Divine Majesty, to save these souls who are perishing in the storm.*"

It is said that when these two saints first met, they could not speak, but burst into sobs and sighs, so vehement were their feelings of sorrow for the evils of the times, and so great their grief at the continual offences committed against God. After a time they became calmer, and talked for a long while on heavenly things, and on the best way to lead back sinners to God. Cajetan told her of his plan of founding a congregation of priests, who should, after the manner of the apostles, employ themselves incessantly in preaching and saving souls, and he asked her advice on the matter. B. Laura greatly encouraged him, and thanked God who had inspired him with this holy desire, assuring him that our Lord would bless the work, and enable him to establish it. "I do not know," continued Cajetan, "whether I shall have to give up my charge of protonotary, or if I shall be able to stay in my own country. All is at present dark to me, and I must wait a little before I can tell what line to take. I only wish to be in the place, and do the work, wherever or whenever our Lord wishes. This obedience and entire sacrifice of myself is due to the greatness of God, whom I so earnestly wish to serve. I do not seek for a fervour which ends in sentiment, but in a fervour which will bear fruit in works, and that with great purity of heart and intention." He added his great wish to do something for Brescia, which was already infected with heresy, and threatened both

by war and pestilence. "Help me with your prayers," he exclaimed again and again to B. Laura, "for terrible are the afflictions which threaten this city." At the end of his last visit Cajetan was much moved, and taking leave of her, with tears in his eyes, said: "*Mother! adieu, till our next meeting in paradise.*" Then, giving her his sacerdotal benediction, he left her, sorrowing at the thought that on earth she was to see his face no more; but comforted by the consciousness of the great good which she foresaw would arise from the foundation of his new congregation. And our Lord spared her to see the great work begun, she not dying till 1525.

Cajetan was only two days in Brescia, but he left his beloved friend Stella to take his place. This holy man, a worthy son of B. Laura's, founded this same year a beautiful hospital for incurables at Brescia, after the model of Cajetan's in Vicenza, which remains to this day; while, with the help of Cajetan, he obtained from Rome a favour which in those days was very rare, *i.e.*, a plenary paschal indulgence for all those who should have gone to confession and communion at Easter. Cajetan had always a great love for the city which contained the two souls he loved best; and when his Theatine congregation was founded, a house of their order was, after some difficulty, established in Brescia. When Cajetan was canonized, the whole country shared in the public rejoicings at the

event; and to this hour they continually invoke his aid and implore his powerful protection in their trials.

CHAPTER XIII.

HE ESTABLISHES IN VENICE THE EXPOSITION OF THE BLESSED SACRAMENT.—HIS LETTER TO HIS NIECE ELIZABETH.

CAJETAN spent three years in Venice. Although the republic at that time enjoyed perfect peace, there was great anxiety felt at the unprecedented successes of Soliman II., who, with his barbarous hordes of Turks, had invaded and conquered Rhodes in spite of the valiant defence of its knights, and threatened Candia and Cyprus, which at that time formed a portion of the Venetian territory. To appease the anger of God, Cajetan persuaded the people to make public penitential processions, and above all, to establish the continual exposition of the Blessed Sacrament in the different churches, whereby fervent acts of piety were daily elicited, and the divine mercy earnestly implored. The first of these expositions took place in the church of his Oratory of "Divine Love;" and he spared no pains to make it as beautiful as possible with flowers and lights. The

example was quickly followed in larger churches; and the crowds of people who were attracted by this new devotion amply rewarded Cajetan for his labours. The effect of these earnest and united prayers is narrated in the bull issued by the Congregation of Rites, in which it is affirmed: "That at the time Cajetan instituted these devotions, Europe was threatened with a most serious Ottoman invasion; but, thanks to the prayers offered up in this way by the whole population, the republic of Venice was not only saved from the enemy, but even regained the cities and castles she had lost."

In truth, Cajetan was looked upon by every class in Venice as the angel of the city, and as a new apostle sent by heaven to reform the people and incite them to devotion and good works. But while he devoted himself in this way to the glory of God and the salvation of souls, it must not be imagined that he ever neglected his own family. It is true that he went very little to Vicenza; but that was mainly on account of the splendour of the family palace and position, which, as we have already seen, at the time of his mother's death he determined to eschew, preferring to live in the public hospital. He went, however, to assist his brother John Baptist on his death-bed; and then took the greatest care of his sister-in-law and his niece, for whom he arranged a suitable marriage. To this niece, Elizabeth, he

wrote constantly, and one of his letters has been preserved, and is so beautiful a one that it deserves to be quoted here. After imploring her to try and detach herself more and more from worldly splendours, he exhorts her to frequent confession and communion, so as to keep herself continually in holy union with our Lord; and goes on as follows:

“O! how much are those to be pitied who do not appreciate the inestimable gift bestowed upon us in the Blessed Eucharist! We could possess Jesus Christ Himself, and we will not! Woe to the soul who is indifferent to the reception of her Saviour! The enemies of her salvation will quickly assault and tempt her, and they will triumph over her. Let us frequently receive Him, who, by giving Himself to us, is ready to bestow upon us all the graces of which we stand so greatly in need.” Then, as he heard she was soon to become a mother, he adds: “I wish you to make an entire offering of yourself and of the fruit of your womb to the Son of Mary, ever Virgin, saying: ‘Behold, Lord! I give Thee all; make me to be ever Thine, in life as in death, with all the children Thou mayest give me.’ How precious will be this offering of yourself; and how wise will you be to dwell upon this, rather than upon the anxiety attending your confinement! I entreat of you, if you love me, to put yourself in these dispositions, and to persuade your husband to do the same, and that

voluntarily and with your whole hearts, not only from respect to me. Then, when your hour of pain and trial comes, renew this offering of yourself to Christ and His Mother, uniting your sufferings with His, accepting them as an atonement for your sins, and praying to Him that He may make you a good mother of a holy son. I hope that John may be content and happy, both here and in heaven; but I affirm (for I have proved it,) that neither he, nor you, nor any one on earth, will have any real happiness in life except through Jesus Christ. All other pleasures are as witchcrafts and delusions, which the devil uses to blind the eyes of those who choose to obey him. Believe me in this, dearest child, for never would I deceive you. I love your soul as I do my own; but I love your body far more than mine, because I wish to hate mine as I do the devil.

“Yours, &c.,

“CAJETAN.

“10th July, 1522.”

SECOND BOOK.

CHAPTER I.

CAJETAN'S THOUGHTS ON THE FOUNDATION OF HIS NEW
ORDER OF REGULAR CLERGY.

SO great and important was the work which God called upon Cajetan to undertake, that all we have hitherto read of his life and good deeds must be looked upon as a preparation only for that which was to be his glory both here and in eternity. It was nothing more or less than the entire reform of the clergy. At the time of which we are writing, the habits of the priests, those ministers of God, who should be His confidential friends, were relaxed in a miserable manner. The consequence was that they had lost all hold over the people; and by their bad example had encouraged rather than checked the almost universal corruption and immorality in the great cities. Hence holy things fell into disrepute; men loved only themselves, and despised the house of God; the churches were squalid, dirty, and almost deserted; holy functions were performed in the most slovenly and hurried manner; and the clergy (almost universally) neglected preaching, as giving them too much

trouble, and rarely, if ever, imparted the Divine word to their flocks. The Sacraments, those great means of grace, were not frequented; and the Divine Sacrifice very rarely offered. To these disorders, we must add the fury of the heretics, who threatened the ruin of the Church; and the disastrous wars which raged throughout Europe, through the fatal policy of the rulers of nations: so that some idea may be formed of the moral state of Christianity at that time.

The Hand of God alone could repair such gigantic evils: but God makes use of instruments for His great purposes; and the first person that He chose to inaugurate this work in the sixteenth century was Cajetan. The evils of this century were not very unlike those which oppressed mankind at the time of the birth of Jesus Christ; and as our Lord sent His apostles to oppose the vices of the age by the contrary virtues, so Cajetan determined, if he could, to raise up a body of men to counteract the evils of his own days, and especially the deplorable indifference to the service and worship of God. Luther, taking advantage of this fatal laxity among the clergy, had openly lifted the standard of revolt. Yet the scandals given by this man were not less, but rather greater, than those he pretended to reprove; witness the form of prayer he proposed one day to his audience: "Give us, O Lord, plenty of food, plenty of wine, plenty of clothes, plenty of women, and few children!" He

held also the fatal doctrine of faith being sufficient without works, and preached the inutility of the latter, besides complete revolt against all authority. The heretics of old times never went so far; and infidelity itself had less sad results than a system which, with a varnish of Christianity, outraged the teaching of the Incarnate Son of God, and attributed to the Gospel such base and fatal doctrines.

It was therefore necessary and opportune that, in addition to the ordinary vows of poverty, chastity, and obedience, whereby men, for the love of God, renounced the world and their own will, there should be added something which, to the excess of the evil, should oppose an excess of good. Hence Cajetan's proposal that his new order should profess evangelical poverty to such an extent that no one save the apostles had ever arrived at; that not only earthly possessions and riches should be renounced, but that they should be forbidden to beg for their daily bread, trusting entirely to the providence of God to supply their wants. Such confidence in the goodness of God, not occasional or temporary, but voluntary and for a life-time, was certainly a sublime conception of heroic virtue, and one which would do great honour to the Church, although at that time practised by only one of her sons, Cajetan. But he had wider views on this subject than others; and to reform the whole clerical body by the influence and

example of a congregation of men such as he proposed to form, was the one object he had at heart.

CHAPTER II.

HE LEAVES VENICE FOR ROME, WHERE HE SERVES THOSE SICK OF THE PLAGUE.—HIS VISION.—HIS FIRST RENOUNCEMENT OF HIS RICHES.—HIS VISIT TO LORETO.

WE have seen the great work which Cajetan had done in Venice; but at a word from his director he gave up everything and returned to Rome. That this obedience proceeded from a true spirit of humility may be judged by the following letter to B. Paolo Giustiniani, founder of the Camaldolese Hermits of Monte Corona:

“As your reverence is now in your mountain solitude, to help by your prayers those who are fighting in the plains, pray for me that I may carry out my vocation, and never follow my own will in any matter. And if the step I am commanded to take be for the glory of God, that I may not run in vain (*non curram in vanam, sed comprehendam*), but labour for His honour and for nothing else.”

And he signs it in Latin:

“Of your reverence the humble servant and son,
“CAJETAN, (unworthy priest.)”

In such dispositions he left Venice, and great was the joy of his Oratorians in Rome at his return; while he himself was much consoled by their perseverance in pious practices, and in all good works. Their numbers also had greatly increased, and now amounted to sixty. To go to court never entered Cajetan's head, for he felt that it was not there that the work which he meditated could be carried out. It was to rest on the sole foundation of poverty and the love of God, so that he bent his first steps to the churches where he had previously received such great graces, and especially to Sta. Maria Maggiore, where he had had the ineffable joy of holding in his arms the Holy Child; and there poured out his whole heart in intimate communion with God. From thence he passed to the houses of the poor and to the hospitals, and there found ample scope for his zeal. For the plague raged at that time at Rome, and carried off great multitudes of people, especially those who were ill-fed and badly lodged. The plague-stricken patients were conveyed to lazzerettos, and there died by hundreds, uncared for and neglected. For it was the plague called the "black death," and so contagious that no one dared to go near the victims. But O! the strength of Christian charity! Cajetan had no sooner heard of this terrible state of things than he hastened to the lazzeretto, and without a thought of himself, or of the horrible stench and foetid air of the place, devoted himself

day and night to the sick and dying, administering to their souls and bodies, and performing the most repulsive offices with a brightness and tenderness which overwhelmed the poor sufferers with gratitude. When the cases were hopeless he would leave no stone unturned to reconcile them to God, so that they might die with hopes of eternal salvation. Then, finding that many of the poor had been seized with the disease in their own homes, he hastened there, and by his devotion and copious alms brought relief to multitudes of souls. There were old men and women deprived of their children, who were their sole support; young children left without their parents; girls exposed without protection to the temptations of an evil life. For each and all Cajetan found a remedy; while he performed the humblest offices to the sick, bent over them to hear their last confessions, inhaling their putrid breath, and running such risks that it seemed as if he had courted death a hundred times a day. But because his faith in God was as vivid as his charity, God preserved him safe and sound.

The Romans were amazed at this prodigy of charity, and were at last shamed into following his example and assisting him in the care of the sick. In the process of Cajetan's canonization it is stated by F. Oliva, General of the Society of Jesus, that on this occasion our Divine Lord Himself appeared one night to Cajetan, to reward His faithful servant for the number of souls he had

saved during this terrible epidemic. In this way Cajetan prepared himself for the great work to which his thoughts continually turned. And to help him in this decision, he one night had a remarkable vision or dream, in which he saw some beautiful lilies in an open field, which grew without other help than the rays of the sun and the dew of heaven, and around them flew a quantity of little birds joyously singing. This brought to his mind the words of St. Matthew, in which our Lord exhorted His disciples to take no thought for food and raiment, but to seek first the kingdom of God and His justice; and while he was pondering on these things he heard a voice saying: "This, O Cajetan! is the model of your Institution."

This vision had an extraordinary effect on Cajetan. Previously he had always thought of entrusting his new work to one of the already existing religious orders, thinking, in his humility, that he was utterly unworthy to undertake it himself. But it being his invariable custom to seek in everything only the will of God, he had waited for some sign of His good pleasure, of which this vision seemed to him the manifestation. It had filled him also with such entire confidence in God that he resolved to begin the work without delay.

The first thing which he determined upon was the entire renouncement of all his own riches, so that nothing scarcely should remain to him but

what was absolutely necessary to relieve the wants of the poor, trusting for all the rest in simple faith to God. As a good deal of his landed property was in the territory of Venice, he returned there to see his lawyer and draw up the deed of sale. He made over, in fact, everything to his relations, including his niece, Countess Elizabeth of Tiene; and the deed bears date, 1st September, 1523, and ends with the words: "Executed in Venice, in the parish of St. Giorgio, in the house of the Rev. Cajetan de Tienis, the 1st September, year of our Lord, 1523."

He only stayed a few days in Venice to settle his affairs, but he found time to attend to his poor and sick there, and to revisit the institutions he had founded. Then, feeling that God willed he should return to Rome, he determined to do so, only stopping for a night or two at Loreto on his way.

He had two reasons for this visit to Loreto; one to offer the Holy Sacrifice in that chapel, the other, to recommend his new work specially to our Lady. But he only was able to effect the latter; for when he came to consider that this was the actual house in which the Divine Word took upon Himself our human nature, he was so overwhelmed with the sense of his own indignity that he could not say Mass there. In fact, he put on his vestments and went up to the altar; but there his intense humility made him fear lest he should

profane so holy a spot, and bursting into tears, he retired without having performed the sacred rite. Nevertheless, before leaving the church he prayed so earnestly to our Lady, entreating her to take his work under her special protection, that a special sign was given him of her favour. For he became rapt in ecstasy, and received so strong an assurance of the success of his proposed undertaking, that when he came to himself he was filled with the most intense joy and consolation, and throwing himself at her feet, he thanked her again and again for such unmerited graces, and then, with a heart full of holy confidence, resumed his journey, and thus arrived safely in Rome.

CHAPTER III.

THE HISTORY OF BONIFACE DA COLLE AND JOHN PETER CARAFA, THE FIRST COMPANIONS OF CAJETAN IN THE FOUNDATION OF HIS NEW INSTITUTE.

THE first person to whom Cajetan mentioned the subject of his new Institute was Boniface da Colle, whom we have mentioned before as one of the members of the new Oratory of Divine Love. He was of noble birth, and equally remarkable for his virtue and learning. Having taken his doctor's degree in jurisprudence at Alexandria in Lombardy, he came to Rome, where his rank and ability

would have entitled him to the highest position at court; but he chose rather, like Cajetan, to devote himself to the sick and suffering, giving large alms to the poor, and pleading the cause of the widows and orphans, and all who were in trouble or sorrow. It is related of him, in after years, when he had become a Theatine, and was superior of the house at Venice, that on one occasion a man came to his confessional who was a regular malefactor, and had besides committed some fearful murders. Finding that although he had freely confessed his evil deeds, he had no intention of changing his way of life, or being penitent for his sins, Boniface refused to give him absolution. The man in a fury drew his dagger and threatened him with instant death if he would not absolve him. Upon which Boniface, without being the least perturbed, rose, and kneeling before him, laid bare his breast, and said: "Take my life; it will be dear to me to lose it for such a cause. And know this, that rather than betray a Sacrament, or offend my God, my faith, and my religion, I would give a thousand lives if I had them."

Astonished and ashamed, the malefactor retired in confusion; but meeting Boniface the next day in company with another nobleman, who kissed his hand and behaved to him with the greatest respect, he asked a passer by who that religious was. The person replied, "*Why, that is a saint!*" to which the murderer answered: "*Well,*

I am ready to confirm it!” and then and there related what had passed with himself the day before. The fame of it spread through the city, and brought about the conversion, not only of this man, but of many other noted sinners. To show still further the character of this holy religious, we will quote a letter he wrote to Monsignor Giberti, who had asked him for a copy of the constitutions of the Order. “I am afraid I cannot give you,” he replied, “all the points of our observance. You would understand them better by coming and seeing our practice rather than by anything I could write. He who lives with us would be convinced that it would be nothing but illusion to imagine that one has renounced the vanity of the age, unless one studies to mortify oneself, and to practise heroic charity on every occasion. This charity should show itself in speech, in look, in everything, so as to minister to the wants of all who are in need.” In 1555, another of Cajetan’s disciples, John Peter Carafa, having been elected Pope, he was most anxious to have Boniface about his person, both to edify himself with his virtues, and profit by his counsels in the management of the Church. But Boniface replied to the Archbishop of Ceneda, who had been sent to persuade him: “Entreat his Holiness to leave me to taste the sweetness of poverty and the quiet of the cloister. It is fitter for me, whose palace will soon be the

grave, and who am preparing for a longer journey than that to Rome, namely, to another life." In truth, two years later, (that is, in 1557,) he died in the odour of sanctity.

This was the first person to whom Cajetan confided his great design, which Boniface entered into with his whole heart, and instantly offered to be his companion, which Cajetan gladly accepted. Two other members of the Oratory soon after joined them; John Peter Carafa, whom we have just mentioned, and who became Pope; and Paul Consilieri. Others would perhaps have followed their example; but some were prevented by home ties and duties, and the rest were deterred by the severity of the proposed rule. We will here give some little account of Carafa's history.

Four years before the birth of Cajetan, *i.e.*, in 1476, a boy was born in the city of Naples, of the noble house of the Counts of Matalona, on the father's side, and on the mother's, of Camponesca of Aquila; this was John Peter Carafa. His mother having the pious intention of devoting him to our Lady, went upon horseback to a famous shrine at Monte Virgine, where she was met by a hermit, who told her to be careful how she rode, as the child she bore in her womb would be a great saint, and ultimately become Pope. The child grew in holiness day by day, and when very young wished to become a Camaldolese Hermit; but the superior of the convent, Paul Guistiniani, would not receive

him. He was extremely clever, and well versed in Latin, Greek, and Hebrew, so that when in Venice he devoted himself to the conversion of the Greeks and Jews in that city. The Archbishop of Naples, in 1494, was his uncle, Alexander Carafa, who being sent by the king Alphonsus to Rome, to induce Pope Alexander VI. to make a league with him, took with him his nephew, whom he left under the care of his other uncle, Cardinal Carafa. He was thus introduced to the Pope, who took such a fancy to him that he offered him a bishopric. This, however, young Carafa would not accept. The Pope then made him one of his chamberlains, and he remained four years at court, always preserving his innocence and purity, which in those days was a marvellous grace. It probably entitled him to be allowed to witness a strange event which happened at the death of Alexander VI., and which we will here relate.

The Pope used secretly to carry about with him the Blessed Eucharist in a little pyx of the form of a globe of gold. Such a privilege was sometimes granted to the Supreme Pontiffs, as in later days to Pius VI. when in the hands of his enemies. It happened that one day the Pope went to dine in the gardens of Cardinal Castellense, and forgot his treasure. Calling Carafa, he gave him a little key of a cupboard in his own room, and told him to fetch him the little globe, without telling him what it contained. Carafa flew to do his bidding,

and had no difficulty in finding it; but to his immense astonishment saw it surrounded with light. At the same moment he had a vision, in which he saw the Pope dead, and the cardinals already debating on his successor. Half dead himself with fright, he was preparing to execute his commission, when the door opened, and in the midst of a crowd he saw the Pope carried in, actually dying, having been suddenly seized with mortal illness in the garden, and a few minutes after he expired.

This terrible event confirmed him in his determination to despise worldly dignities, and when the new Pope (Julius II.) wished to give him the Archbishopric of Chieti, he refused it, and the Pope had to compel him to accept it. In 1506, the Pope sent him to England to collect Peter's pence; and then, with the rank of Nunzio, to Naples, to do homage to King Ferdinand, who had just come from Spain to take possession of that kingdom. He was so much beloved by the king that he kept him about his person; as did his successor, Charles V., who made him his privy councillor and head chaplain. On one occasion, when he had vested for Mass, a page came to say that the king begged him to delay it, as he had some business to transact. But Carafa replied: "I, in these sacred vestments, represent the Person of Jesus Christ. Tell his majesty that this is not the time to command me, nor I to obey. The King of Heaven cannot wait for the king of Spain.

When I have taken off my sacerdotal dress I will gladly be at the orders of the king." And having so said, he quietly went on with the Holy Sacrifice. The courtiers were ready enough to stigmatize his conduct as insolent disobedience. But the king, far from being offended, greatly admired this courageous sacerdotal firmness, and expressed his satisfaction at having such a prelate in his court. He soon after created him regent of Spain, and loaded him with honours.

Many years later, when he was in Verona, he went with Bishop Giberti to visit the governor, who was under an excommunication, and whom the bishop in vain tried to soften. Then Carafa's zeal again broke out, and he cried to the governor: "Down on your knees before your prelate, and implore of him pardon and peace!" His words had a magical effect, for the governor instantly obeyed, and obtained absolution and the removal of the ecclesiastical censure.

We will only give one more instance of his extraordinary courage and the power of his eloquence. The Council of Trent, owing to the plague, had been translated from Trent to Bologna, (in 1547,) by order of Pope Paul III. This change displeased the Emperor Charles V., who was the more angry because it had been effected without asking his consent. He consequently sent his ambassador to Rome, to lodge a formal complaint against the Pope's proceedings, and to obtain the return of the Council

to Trent. This Spaniard, whose name was Diego Hurtado di Mendoza, going beyond his master's instructions, in full consistory, in the presence of the Sovereign Pontiff and cardinals, spoke with such violence, and uttered such menaces, as would have grievously affronted even a humble assembly. Seeing that the Pope was silent from astonishment and indignation at such audacity, Carafa, who was then a cardinal, rose, and throwing himself at the feet of the pontiff, exclaimed: "Most holy Father! permit me to answer the audacious speech of this Cesarian orator, although the insult has fallen on your Holiness." The Pope made a sign of assent, and throughout the council chamber a profound silence reigned, the greater part of the cardinals wondering at Carafa's boldness, and yet anxiously awaiting the result. He began by explaining the reasons for the transfer from Trent to Bologna, and the power of the Sovereign Pontiff to decide the question; and then went on to expose the conduct and language of the ambassador in such clear and severe terms, that the Spaniard could only express his penitence and regret, and was filled with shame and confusion. The Pope was delighted, and with his own hand wiped away the perspiration from Carafa's forehead, and turning to his nephew, said: "We are unable to reward this great and admirable man according to our desire; but it will rest with you to recognise his merit when the time comes," by which the Pope pointed out Carafa as his

successor. This came to pass in 1555, when he ascended the pontifical throne under the title of Paul IV., though he only lived afterwards for four years and a half. Although he was careful to keep up the splendour and dignity of the papal court, in his own habits he was simple and abstemious to the last degree. He hardly eat enough to sustain life, and scarcely drank any wine, or if he did, only the commonest sort, called Terracina. His fasts were continual; during the whole of Advent and Lent he never touched meat. It was asserted by his confessor, after his death, that he had never lost his baptismal innocence. Twice he saved Rome from famine. He strove to re-establish the Catholic faith in England, and to preserve it in Poland. He was most particular as to all that tended to the majesty of Divine worship, and the care to be taken of all sacred things. He compelled all bishops to reside in their own dioceses, and the religious to live in their monasteries; while he was most zealous in the reform of the whole ecclesiastical order. He condemned all impious and heretical books, placing them on the index; and severely punished blasphemers and women of evil life, whom he banished from the city. He left several able works as monuments of his zeal; among the rest: *De Emendanda Ecclesia, ad Paulum III. De Symbolo. Regulæ Theatinorum, &c.* Clement VIII., whom Ranke, the Protestant historian, speaks of as “a holy, learned, and wise

pontiff," restored his statue, and added the inscription :

"A PAOLO IV., P.M.

INTEGERRIMO VENDICATORE DEI DELITTI,

ACERRIMO PROPUGNATORE DELLA CATTOLICA FIDE."

CHAPTER IV.

THE HISTORY OF PAUL CONSILIERI, AND HIS INTIMACY
WITH CAJETAN AND CARAFA.

ONE of Cajetan's greatest friends was Paul Consilieri, a Roman on his father's side, and on his mother's of the old family of the Ghislieri of Bologna. He was a man of large and generous views, pure in heart and soul, pious, charitable, and learned. He was one of the first brothers enrolled in the Oratory of Divine Love, and the constant companion of Carafa in all works of Christian piety and charity. Filled with the same spirit, and daily deploring the scandals given by the clergy, they were always planning measures of reform together; and when Cajetan proposed his new scheme both felt that it was exactly what they had most wished for, so that both eagerly embraced it. Consilieri was a man of singular prudence and dexterity in the management of affairs; added to which, he had a charming manner,

and the greatest sweetness and amiability of character. He was naturally grave, but so thoroughly upright and so modest that he won the respect and veneration, as well as the love, of all with whom he came in contact.

When Carafa was made pope he insisted on his coming to share the burden with him, and treated him with such affection as to share his daily bread with him. He made him his chamberlain, (*Maestro di Camera*), and strove to make him cardinal; but *Consilieri* refused, and the dignity was conferred on his brother. To content the Pope, however, he accepted a canonry in the Vatican Basilica; Carafa being most anxious for the reform of the canons, and the re-establishment of the strict observance of the choir rules and other sacred rites, which had fallen almost into disuse from the laxity of the times. The new canon set to work at once, and by his own example, and his great tact, very soon brought about an entire change in the canonical body; so that before long the functions in the basilica of St. Peter were performed in a way which astonished and delighted all who witnessed them. But it cost him his life. The air was bad and unwholesome. He got a hard and continual cough, and one day broke a blood-vessel, which brought him to the grave. The Pope went to see him every day, and when the doctors declared there was no hope of saving him, his grief was such that he exclaimed: "I

lose not only my dearest friend, but the mainstay of my pontificate." Consilieri was still in the prime of life, and seeing his mother in tears by his bedside, inconsolable at losing such a son, he comforted her by saying: "Dearest mother, stop your tears, because I will confide a secret to you which I have told to no one else. As I came out of your womb and received the waters of baptism, so I have remained pure to this day. The grace of my All-Merciful Saviour has ever kept me a virgin in body and soul, and I trust in His divine goodness that He will admit me to a participation of those joys reserved for virgin souls in His kingdom." He died in April, 1557, and was buried by the Pope, with magnificent funeral honours, in the basilica of St. Peter.

Such was the fourth stone of the new building which our Lord deigned to found through the instrumentality of His faithful servant Cajetan. His proposal having got wind in the Oratory, Carafa heard of it, and hastened to congratulate Cajetan with all his heart; only reproaching him for not having revealed his secret to him in the first instance, and begging to be at once enrolled in his new institute. But Cajetan, although greatly admiring a man of such high position in the papal court, being ready to give up his titles, riches, and dignities, to take part in this great work of the reform of the clergy, replied: "Monsignore! I did not confide my intentions to you

because I thought it would be impossible for a bishop in your position to join us. It would not be right for you to give up your spouse, the Church, and to abandon so many souls whom God has entrusted to your care. And this is the reason why, even now, I cannot yield to your wishes." And on Carafa insisting, and quoting the example of other bishops who had abandoned their dioceses to retire into private life, Cajetan answered: "You speak truly; but in your case, Monsignore, an exception must be made. If I were to accept you the holy Father would make serious objections to approving of our new institute; for he would justly say that I was depriving him of one who was most necessary to him for the public interests of the Church; for you know how he leans upon you, and what confidence he has in your judgment. Be content, then, Monsignore, to sacrifice your own wishes, however holy, to the public good."*

Carafa, however, would not give up the point, and, finally, throwing himself at Cajetan's feet, exclaimed: "If you will not accept me, and insist on leaving me in this dangerous and stormy sea of the world and the court, where my soul is sure to be shipwrecked sooner or later, you will have to give account for my ruin before the tribunal of God."

* In fact, Clement VII. would not at first hear of Carafa's proposal; and only consented, seeing the earnestness of his purpose, and feeling that such an example would have a most salutary effect on the clergy.

At these words Cajetan felt that he could no longer oppose the virtuous prelate's wishes, and joyful at the thought of such a companion, to whom he considered himself immeasurably inferior, he knelt also at Carafa's feet, and tenderly embracing him, exclaimed: "Ah! Monsignore, you may be sure now that I shall never give you up. Let us devote ourselves, then, together to this great work, hoping in God that He may deign to bless it, and that it may bring forth much fruit for the salvation of souls."

Carafa's determination filled Consilieri also with joy, and both he and Cajetan burst into tears when they talked it over together. The Holy Spirit filled their hearts, and, while inspiring them with such generous feelings, imparted to them also His Divine consolations.

CHAPTER V.

THE GREAT OPPOSITION AND DIFFICULTIES WHICH CAJETAN MET WITH IN CARRYING OUT HIS NEW DESIGN.—THE WAY HE OVERCAME THEM.

AS it generally happens when any new work is proposed, which goes beyond, or out of the common track, there was great opposition on all sides to Cajetan's plan. The bad, who loved the license and liberty in which they had hitherto

indulged without restraint, were indignant at the very idea, and discredited him in every way as a hypocrite and a humbug; overwhelming him and his companions with ridicule and calumnies. But even the good thought his proposals unpractical and visionary, and deprecated the idea as contrary to all ordinary prudence. Things were in this state when Cajetan and his companions begged for an audience of the Pope, to obtain his approbation for the institution of an order of regular clergy, who should renew the apostolic life in their own persons, and by these means effect great good for the glory of God, the honour of the Church, and the salvation of souls. Cajetan had chosen the 3rd of May as the day on which to present his petition, being the Feast of the Invention of the Holy Cross. The Pope received them kindly, praising their zeal, and saying that he would give them an answer after he had heard the opinion of the congregation of cardinals and prelates, to whom he had submitted their proposals. Forty days passed of intense anxiety on Cajetan's part; and then Clement VII. sent for Carafa, and told him that "Whatever he might think of his companions retiring from the world, and devoting themselves to restoring ecclesiastical discipline in the silence of the cloister, it was different for him. How could he desert the two dioceses of which he was the supreme pastor?"* and how could he

* He was bishop both of Chieti and Brindisi.

abandon the whole Church, which had so great a need of his talents and ability, to shut himself up within the walls of a monastery?"

To this Carafa modestly replied, "That the holy Father would find many other prelates in Rome more able than himself; and that the Pope must not imagine that he and his companions had the least intention of withdrawing from the battlefield in such disastrous times, but only pleaded for opportunity to fight with greater chance of success. He added, that he had several admirable examples of the renunciation of episcopal dignities (of which he had always thought himself utterly unworthy,) in St. Gregory of Nazianzum, B. Albert Magnus, St. Peter Damian, and even a Sovereign Pontiff, St. Peter Celestine." The Pope was beginning to yield, when certain cardinals supervened, and declared it was impossible to approve of this new institute, as it proposed two utterly irreconcilable things: the active and contemplative life. Priests were required to preach, to administer the sacraments, and to visit the poor and sick. How could they do these things if shut up in a convent? Monks, on the other hand, were bound to love solitude, and keep to their cells. How, then, could they be occupied in sacerdotal works? The two things were incompatible, and would destroy one another. To this Cajetan replied: "That the union of the two lives was no novelty, but was born with Christianity itself, and based on the

example given by Christ Himself and His apostles. The observance of the evangelical counsels by the immediate followers of our Lord was the main cause of the extraordinary success of their ministry; and in this way the most eminent prelates of God were formed in the early ages of Christianity; witness St. Polycarp and St. Ignatius in Asia: St. Eusebius and St. Ambrose in Italy; St. Hilary and St. Martin in France; St. Augustine in Africa, St. Isidore in Spain, and countless others who were the glory of the Church. That it was by the relaxation and contempt of these wise laws that the decay of religious discipline had been brought about, which was at that time so universally deplored."

Cajetan spoke with his usual sweetness and modesty, but with the strength which burned in a soul filled with the love of God, and with zeal for His honour; so that the Pope and many of the cardinals gave manifest signs of approbation of his words; but then a more serious contradiction arose. Certain cardinals praised his generous intentions, but said that very often the proverb was true that "the best was enemy of the good." "That numerous Popes, especially Adrian VI., had tried to reform the clergy, and bring them back to apostolic practices; but that they had failed, though they had not exacted half as much as Cajetan proposed to do; so difficult is it to make people change their thoughts and habits and ways of life.

How much more impossible would it be to reduce Cajetan's proposal to practice, who went from one extreme to the other? from excessive laxity to the summit of evangelical perfection? Cajetan himself had proved it; for in his Congregation of Divine Love, composed of men filled with piety and charity, thirty-six had offered to follow him, but all, when they heard his real proposals, had prudently retired and retracted their offer. Was it ever heard in the Church of an institution professing evangelical poverty, not merely in the ordinary sense, but with the rule of not asking an alms, and simply waiting upon Providence, day by day, for its very existence? All the religious orders approved of by the Holy See either had fixed revenues or lived upon alms. To pretend to live without any means whatever, would be to tempt God continually, or to compel Him to work perpetual miracles; and this is not according to the true spirit of piety. Hence this new institute cannot be approved of; or if it be begun, its existence will be very short, like many other things which are beautiful in imagination, but impossible to practice for any length of time in the present state of the world."

Cajetan listened sadly enough to these criticisms; but answered his objectors in words which we shall read in the next chapter.

CHAPTER VI.

CAJETAN'S ARGUMENTS, WHICH OBTAIN THE APPROVAL OF HIS INSTITUTE.—THE PROPHECY REGARDING IT.

“**I**N truth, I do not understand how Christians, who believe in the promises of Christ, can condemn those who wish to live according to the laws of His Gospel. Jesus commands us not to be anxious about food or raiment, assuring us that our Heavenly Father knoweth that we have need of these things. Need I quote the exact words of His evangelist, St. Matthew? Yet nothing can be clearer or more explicit than His promises. And those things which are most necessary to us, from whom do they come? Can we bring down the sun's rays, or the rains and dew which make the earth fertile? Our very life, who gives it to us? who preserves it day by day? Some one will say: ‘All that is quite true, but it is also written that man shall eat bread in the sweat of his brow.’ Well, the sweat of him who labours for God, is it not more precious in His sight than that which arises from providing for his daily bread? Has He not Himself said that the labourer is worthy of his hire? has He not forbidden men to muzzle the mouth of the ox which treads out the corn? And will He not care for those who, for love of Him,

have left everything on earth? But you say that the ordinary way of looking upon these things is not the same as mine. That it is contrary to that of most people in the present day, I am quite willing to allow; but you must admit that it was the way of the apostles and of the earliest prelates of the Church. They lived in common, and had no fixed revenues; they were maintained by the spontaneous offerings of the people: and Divine Providence never left them in want of necessaries. When questioned by our Divine Lord as to whether they had needed anything when they went out to preach without purse or scrip, they answered, 'Nothing.' And why should it be imagined that these lessons were given solely for the apostles? How many do we not find in the history of the Church who imitated their example, leaving all thought of their maintenance to Divine Providence? And if they could thus live by faith, why should not we? Dare we think that the power of God is less? or do we fear lest the lukewarm charity of the faithful in these days shall leave us in want and misery; and that then God would shut His eyes and hold back His Hand? Then the Gospel which we profess to believe is not the same as in the times of the apostles; or Christ is not the same Lord, but one who would belie His promises! Ah! do you not know that 'Jesus Christ is the same yesterday, to-day, and for ever?' He is the eternal God; and equally eternal are His

power and glory. Look at the matter as we will, we shall find that such want of confidence in Him is unworthy of us, and of the Saviour whom we serve.

“But there is another reason. Luther, as you well know, and his heretical followers, base their attacks on the Church on the excessive luxury of its prelates, and with sacrilegious audacity deny the action of Divine Providence on the earth; and relegating God to heaven, declare that terrestrial matters are left to chance, or to the good luck of men. How shall we shut their impious mouths, if we, ministers of God and preachers of His Gospel, content ourselves with mere words, and do not resort to deeds? Deeds are what we want: and of a kind which no one can deny, and which will compel them to be silent. For this end there is no other means than to put before their eyes a body of thoroughly reformed clergy, men who seek for nothing but the glory of God and His justice, who despise worldly riches and comforts to the point of depending upon God alone for their daily bread, and leaving the care of their food and clothing entirely to Him. It remains only for you, most holy Father, to deign to approve of such an institution with your supreme authority. And your Holiness may be sure of this, that we, your obedient and humble sons, have not ventured to make this proposal without earnest prayers, and long and deep reflection.” The whole audience

were amazed at Cajetan's faith and courage, and the Pope exclaimed: "*Non inveni tantam fidem in Israel.*"

The victory, therefore, was won; and no sooner was the approbation obtained, than praises instead of censures poured in upon Cajetan and his companions from all sides. Prophecies were also brought forward, proving that the new institute had been for a long time foretold by saints, such as St. Bernard of Feltre, in 1494; St. Vincent Ferrar, St. Bridget, B. Veronica of Binasco; B. Margaret of Ravenna, and many others. A curious incident happened about that time, (which was related by the celebrated Pico della Mirandola to the Emperor Maximilian,) that in various parts of Italy luminous crosses fell upon the clothes of certain persons, which could not be removed; and a Dominican father, speaking of this miracle in connection with Cajetan's new institute, says: "As the world was reformed by the cross, so the Church was reformed by this holy body of men, sent by God to bear the sign of the cross in their own persons, and imprint it, not only on the foreheads, but in the hearts of men."

CHAPTER VII.

THE SOLEMN PROFESSION OF CAJETAN AND HIS COMPANIONS, AT ST. PETER'S.

THE Pope had been entirely convinced by Cajetan's powerful speech; and feeling that his proposed institute was an indication that God would take pity on His Church in these calamitous times, gave it his fullest approval; and on the 24th of June, 1524, issued the Bull canonically erecting the new Order of Regular Clerks. This Bull gave faculties to Cajetan and his successors to make their solemn professions with vows; and to join the other religious orders already established in the Church. Their habit was to be black like other priests, and they were to bear the title of "*Regular Clergy.*" They were to elect a superior among themselves, whose term of office should be limited to three years. They might receive any one they liked into their order after a year's trial. They had power to reform ecclesiastical laws and statutes, and to celebrate the Divine Offices and Holy Mass, and were granted all the privileges awarded by the Holy See to the Canons of the Lateran. The Order was to be specially subject to the Holy See.

Cajetan, overwhelmed with gratitude to God for this unexpected and rapid termination of all his difficulties, determined to inaugurate his new Order on the feast of the "Exaltation of the Cross," from the same feeling which had made him choose the "Invention of the Cross" as the day when he should present his first petition to the Pope. And in order to complete his entire renunciation of all earthly goods, he wrote the following letter in August to his nearest relations in Vicenza, of which we will give a portion to our readers.

"Jesus and Mary! Beloved brothers, may the peace of God be with you always. May Christ reign in us more completely day by day! You know that He announced to Pilate that 'His kingdom was not of this world.' His goodness induces me to wish to have a part in His real kingdom, by His infinite grace; and every day I am more and more convinced that we cannot serve two masters. I see that Christ was poor, and I am rich; He was despised and I am honoured; He was in pain and sorrow, and I in comfort and ease. My great wish is to take some steps towards Him. Perhaps, in His great goodness, He may grant me some spiritual graces and consolations in compensation for my renunciation of temporal ones; so that I have deliberately come to the determination to leave all my worldly possessions."

Then follows his announcement to give all to

his relations; and he sent to this effect an official deed to Vicenza; only begging them, out of charity, to send him fifty ducats to pay a debt he had incurred in some charitable work. He exhorted them, in conclusion, to live of his goods in such a way that they should not set their hearts upon them, reflecting that the day was at hand when death would deprive them of all earthly possessions.

In the same way he resigned all his titles, offices and benefices, which he renounced simply and entirely, or converted into money to distribute among the poor and the institutions which he had already founded. His companions followed his example. Carafa laid his two mitres at the feet of the Pope; sold all his property, and distributed the money among the poor. He reserved only the furniture and vestments of his chapel, which he presented to Cajetan for the church of their new institute, which, of course, had as yet nothing. Boniface da Colle did the same thing, reserving only a house in which the new Order could live; while Paul Consilieri kept back nothing whatever.

The 14th of September drew nigh, and the Pope, by special favour, had decreed that their solemn profession should take place in St. Peter's, and if not by himself, at least by one of his most important representatives. The novelty of the whole thing attracted a crowd of spectators, which included almost all the clergy of Rome. Monsignor Bon-

ziani, Bishop of Caserta, was appointed by the Pope to perform the ceremony, which was carried out partly at the altar of St. Andrew and partly at that of St. Peter. At the altar of St. Andrew; Monsignor Bonziani offered the Holy Sacrifice and gave Holy Communion to Cajetan and his three companions. Then the Pontifical notary, having read out at the altar of St. Peter the bull of canonical approbation of the new Order, the four candidates, kneeling at his feet, pronounced their vows and made their solemn act of profession; depositing in the hands of the Pope's delegate the necessary documents. They consisted of four sheets of paper, one for each of the newly-professed clerics, and ran as follows:

"I, (Cajetan of Tiene, native of Vicenza, prototypary apostolic,) profess this day, before God and the Blessed Virgin, and Blessed Peter, Apostle; and before you, Reverend Father in Christ, Bishop of Caserta, deputed in a special manner by our sovereign lord Pope Clement VII., from his own mouth and in his name, that I will be obedient to our holy Pontiff and to his successors canonically elected, until death, according to the rule of the Regular Clergy, and under the three vows of poverty, chastity, and obedience. And I, (Cajetan,) have written this with my own hand, and have with my own mouth pronounced it." Then, taking off their purple robes as prelates, they each received from the bishop a habit of black wool,

with a woollen girdle, and a simple priest's beretta. The solemn act was thus completed; and the papal delegate publicly announced to the world and to the assembled crowd, that the new order of Regular Clergy was canonically instituted, with the full authority and approval of the Holy See.

There remained only the election of a superior, which was to be settled by the newly-professed themselves, and to be afterwards ratified by the Pope or by his representative. Every one took it for granted that Cajetan would be the superior, he being the head and founder of the Order. But he, determined to be the last on this as on every other occasion, said so much to his companions, and so magnified the virtues of Carafa, that finally he was chosen superior. Carafa himself, however, would not hear of such an arrangement, and was even indignant at the idea of any one being their leader but Cajetan. But the humility of the latter was such that they were all at last obliged to yield; and Carafa being known in Rome as Bishop of Chieti, which in Latin is "*Theate*," this name was henceforth given by the people to the new Order, who ever after were called "*Theatines*."

All this time the Pope's delegate was waiting at the altar of St. Peter for the nomination of the new superior-general; and when he found it was not Cajetan he was overwhelmed with astonishment; but feeling that in this matter God had

overruled all human calculations, he confirmed Carafa in his appointment, and gave thanks to God for the happy conclusion of the whole affair. The new religious, followed by an immense crowd of people, and full of joy, left St. Peter's and went to the house which Father da Colle had given them in the Campo Marzio; and thus the great work was fairly started.

CHAPTER VIII.

CAMPO MARZIO AND MONTE PINCIO.—A NEW FORM OF PREACHING.—EVANGELICAL POVERTY.—FRANCISCAN REFORM.

THE foundation was at last made; it remained to be seen how it would go on. Many who approved of Cajetan's holy intention, yet feared that he was tempting God, that he was too enthusiastic, and the like. Many of the prelates and people about the papal court came to visit the new religious, and to see how they prospered. Carafa was, it is true, superior; but he never would do anything save by the advice of Cajetan, whom he looked upon as an angel sent by God from heaven. And that pious confidence in God which he had inculcated was rigidly practised by Carafa, to the extent of giving away to the poor in the monas-

tery all that remained from the previous night's supper, Cajetan saying "that God would think of their dinner;"* and He rewarded their simple faith, and never allowed them to want for anything which was really necessary; so that those who had come to criticise, and even to mock at their apparent folly, were constrained, instead, to bless the Divine goodness, which renewed in their persons the miracles of apostolic ages. People were equally struck with the church of the new Order. The ornaments were few and poor; but the cleanliness and care with which everything was kept, and the extreme reverence of the religious, showed the anxiety they had for all that concerned the worship of God. Their convent gave equal edification from its order and simplicity, while the devoted lives of the fathers, and the eloquence of their preaching, attracted innumerable persons, and brought about the most striking conversions. Several other eminent men, moved by their example, soon begged to be admitted into the new Order; among the rest, Bernard Scotti, of a noble family of Parma, whose extraordinary goodness and prudence made him a most valuable addition to the infant community, and who afterwards became successively Bishop of Piacenza, Archbishop of Trani, and finally Cardinal. Another was Jerome Consi-

* Cajetan did not exact from his community such an entire renunciation of earthly goods, and although he encouraged his disciples to practice it, and set them the example, he never made it a rule or an obligation in the constitutions of the order.

lieri, a Roman relation of the father we have before mentioned, and brother to a cardinal; a third was Andrea Verso; in fact, twelve of the most earnest ecclesiastics in Rome soon joined Cajetan's little band, and enabled him to extend his operations and undertake more works for the glory of God. They began by giving missions in different quarters of Rome, which at that time were a novelty, and then spread themselves in the Campagna, where they preached everywhere with apostolic zeal and with wonderful fruit.

One of the great misfortunes of the times was the way in which preaching had fallen into utter disuse, especially among the parish priests; so that all Rome was astonished when these new fathers, in cottas, shoes, and berettas, got up into the pulpit and began to explain the Holy Scriptures to the people. The example was quickly followed, and by degrees the abuse was removed, even before the Council of Trent made it an obligation for every priest to fulfil this important duty. Another thing which Cajetan was anxious to remedy was the neglect of the study of the Bible by the clergy; so that he made this a rule in his institute, together with the study of theology and of the sacred canons. But the real value of the new Order was still more clearly shown when the jubilee of 1525 was announced by the Pope. Of this Monsignor Caracciolo writes:

“When the jubilee was declared, Cajetan and

his companions instantly started retreats in every parish. They heard confessions, preached the word of God, both in the churches and in the public squares, exhorted and instructed pilgrims in the inns, visited the sick in the hospitals, and met foreigners at the gates of the city, accompanying them to St. Peter's, and preparing them by simple instructions to profit by those days of grace which, to many of them, would never again be granted. The charity of Cajetan triumphed most in the hospitals, where, without the smallest regard for his own life, he tended the sick and dying of the most infectious diseases, and prepared them, one after the other, for the last dread passage. And his extraordinary charity was rewarded by many astonishing miracles. Often, by his simple touch, wounds were healed and the course of fevers was arrested; but still more wonderful were the graces he obtained for the souls of his patients."

Father Bzovio, a Dominican, speaking also of this new Order, says: "They learned marvellously how to unite an active and contemplative life; and while ever remaining, as it were, in the presence of God, to devote themselves to the salvation of souls; so that they seemed like angels, who, while ministering to the wants of men, yet ever enjoy the contemplation of the Face of God." The General of the Jesuits, F. Oliva, also wrote: "Cajetan and his companions had no other objects on earth than the glory of God, the sanctification

of their own souls, and the salvation of their neighbours; so much so, that it was a perfect marvel in Rome to see men of flesh and blood like others so detached from everything on earth, so angelic in their daily lives, so poor, so solitary, and so absorbed in their love of God and of souls."

But Cajetan was not quite satisfied with their remaining in the house at the Campo Marzio, which, having been given by one of their members, he thought was opposed to that doctrine of poverty and complete renunciation which he desired them all to practice. And he found another lodging for his community on the Monte Pincio, which was poorer, less comfortable, and roughly built, but where they could be quieter and less disturbed by constant visits. But before making this change he induced them all to make a retreat, and go through the spiritual exercises, which became an annual rule in the Theatine Order, and to which he had recourse before undertaking any work for the glory of God and the salvation of souls. It had been feared by some that this new house, being at that time in a less frequented quarter of the town, means would fail them to carry on their works, or even for their very existence. But God, to whom all places are alike, and who moulds as He wills the hearts of men, so ordered matters that their very change of habitation only resulted in more visible proofs of His providential care, and

never had they been so well supplied with all they needed.

At this time they were instrumental also in assisting some Capuchin fathers in the reform of their order. St. Francis, that perfect imitator of his Divine Master, had given himself the most heroic example of detachment from all earthly things; but after his death a certain laxity had spread among some of his followers, which the more zealous amongst them were anxious to amend. Two of these, Fra Ludovico and Fra Raffaello da Fassombrone, came to Rome to lay a petition before the Pope in this sense; but could not obtain an audience. They were advised to address themselves to Carafa and Cajetan, who received them in the most affectionate manner, and promised to do all in their power to help them to bring about the desired reform. Not only did they obtain an audience for them of the Holy Father, but by backing up their petition with all Carafa's influence with the Pope, the wished for alterations in the Franciscan houses were brought about, which gave as much joy to the Theatines as to the Capuchins themselves. If only the Romans had listened to the salutary advice given them by these holy religious, and imitated their heroic example of penance, the Eternal City would perhaps have been saved from the fiery trial which was coming upon her, and from some of the terrible calamities which we now have to relate.

CHAPTER IX.

ROME CHASTISED BY HEAVEN.—THE WARNINGS GIVEN OF THE COMING EVIL.—THE TAKING AND SACKING OF THE CITY.

THE story of the taking of Rome, in 1527, by a horde of men of all nations, who rivalled the Huns and Vandals in their barbarity, is well known in history. The real cause of this aggression in time of peace was the secret feelings of vengeance of the Emperor Charles V. against the Pope; he being alarmed at the increasing power of the papacy in Italy, and having, in consequence, made an alliance with France. But many attributed this terrible calamity to God's judgments on the luxury and iniquity which then reigned in the eternal city. Yet, as in His wrath He ever remembers mercy, He sent several warnings of the coming evils to various holy souls, among the best to an Augustinian nun, B. Archangela Panigola, of Milan, who, at the revelation of all these miseries by an angel, set herself to pray with the utmost fervour to her Divine Spouse, that He would spare the guilty city. But the angel replied: God, at the entreaties of the apostles St. Peter and St. Paul, has for several years delayed the punishment of Rome; but seeing that its inhabi-

tants will not repent, but are always outraging Him by fresh sins, He is constrained to punish." Another angel appeared to her, bearing a fiery sword covered with blood, who exclaimed: "It is no longer the hour of mercy, but of justice." Other portentous signs followed: the sea became so agitated as to overflow its banks; contending armies were seen in the sky above the basilica, accompanied with terrible storms of thunder and lightning; and finally, a pilgrim, named John Baptist, suddenly appeared barefoot in the streets and squares of Rome, announcing terrible woes about to fall upon the city, unless its inhabitants would repent and amend. He was looked upon as a madman. But, despising the mockery of the rabble, he came on Holy Thursday into St. Peter's, where the Pope, with all the cardinals, together with an immense crowd, were assisting at the holy functions, and standing on an altar, exclaimed with a loud voice:

"Be converted to the Lord your God, and amend your lives to-day, while there is yet time. I am not mad, as you imagine; but I come, and am sent from God Himself, and this is the substance of my message. If you do not at once repent and amend your ways, and do penance, you may expect the most terrible calamities and irreparable ruin to fall upon Rome, and upon you all."

Repeating this warning, with equal solemnity, on Easter-day, he was surrounded, seized, beaten,

and cast into prison. But he remained perfectly calm and undisturbed, merely saying: "Before long my sufferings and your power will be at an end;" which came to pass, for on the 6th of May Rome fell into the hands of the enemy, and the terrified Romans released the prophet in haste.

The army of the enemy amounted to forty thousand men, if an army it could be called, which consisted of the scum of every country in Europe: Spaniards, French, Germans, Italians and Jews. Their chief was Charles of Bourbon, Constable of France, and under him was a rabid Lutheran, George Fronsperg, at the head of fourteen thousand Germans as fanatical as himself. He carried a cord twisted with gold thread, with which he announced he was going to strangle the Pope, and had others with silver threads for the cardinals. But the hand of God struck him before he could accomplish his impious purpose, a fit of apoplexy having carried him off before arriving at Rome, and he dying foaming at the mouth in a state of madness, his troops passed under the command of the Constable de Bourbon. This man was a traitor, both to his king and to his country, which he had proposed to sell to the King of England and the Emperor of Germany, dividing it into three provinces, of which he was to have one. His treachery being discovered, he fled from France, and took service with the Emperor of Germany, who valued him for his military prowess, though

he was mistrusted and disliked by the court. The noble Bayard, when wounded to death on the plains of Lombardy, refused his proffered aid and sympathy, saying: "*I am not to be pitied, but you, who are fighting against your king and your country!*" At this time he was governor of Milan, and was already plotting how he could betray his new master, the emperor, in order to obtain the kingdom of Naples; but Divine justice stopped him at the gates of Rome.

There was also a band of Spaniards, soldiers of Charles V., well trained in arms, but neither paid nor clothed, and depending on rapine and plunder for their very existence. One day, these men seized the general's own baggage, and would have murdered him had he not promised them leave to sack the next town which they came across. This was Bologna; but this city being defended by the Marquis of Saluzzo, with twelve thousand French, they were compelled to go on to Florence. Here a truce had just been concluded between the Pope and the viceroy of Naples, in the name of Charles V., but the Constable ignored it altogether, alleging as his excuse that he had nothing wherewith to pay his men. The viceroy, however, came to Florence, and there concluded, as he thought, a peace with Charles of Bourbon, who promised to retire with his army in five days, provided he obtained 140,000 scudi; Clement VII., believing in the traitor's promises, disbanded his own army;

but all the while the Constable was marching on Rome, sacking all the villages and towns on his way. On the 5th of May the enemy was at the gates of the Eternal City, having been joined by ten thousand men of the Colonna Ghibelline faction. These were violently opposed to the Pope, and very much of the same stamp as the rest of the army. Now, if the citizens capable of bearing arms had obeyed the orders of the Pope, and shown some energy in the defence of the city, the siege might have been prolonged till help came from without. But the Roman nobles disregarded the Pope's injunctions, and only a few of them gathered a handful of men together under the command of one of the Orsinis, called Renzo di Ceri. But the latter assured the Pope that for want of provisions the enemy would quickly retire, so that a fatal apathy seemed to have seized upon them all. In the meanwhile, the Constable, fearing that the Pope's allies might get wind of their treachery and hasten to the rescue, resolved to push forward the attack as quickly as possible. He spread his troops in the neighbouring fields; and hence sent a trumpeter to the Pope to demand a free passage for his army through Rome, on its way to the kingdom of Naples. The Pope having of course replied in the negative, the Bourbon prince, favoured by a dense fog, on the 6th of May made a violent assault on the city, by the Santo Spirito gate. To give courage to his

soldiers he had put a white vest over his armour, and seizing a ladder commenced to scale the walls, when a ball from an arquebus struck him, and he fell back mortally wounded. So far from repenting of his conduct, however, at that supreme moment, he only urged on his followers to a more vigorous assault, and then, covering his face with his cloak, expired. The man who then assumed the command was the Lutheran Prince Philip of Orange; and although at first discouraged by the death of their general, the soldiers pushed on with such fury that in two hours the walls were scaled, and they entered the suburbs, which at once fell a prey to their rapacity.

The Pope, in the meanwhile, remained at the Vatican, in the greatest anxiety to know the issue of the fight; and when he heard that the enemy had entered the town, he fled with several of the cardinals to the castle of St. Angelo. There a consultation was held, as to whether he should remain there or fly with his guards to a place of greater security. Then, hearing that the Constable was dead, he sent messengers to treat with the other chiefs, being persuaded that they were anxious to come to terms. This fatal indecision was his ruin. Finding that the enemy was steadily advancing, he gave orders to destroy the bridges, which would have stopped them for a time, but the Ghibelline faction prevented it. The Spaniards, finding the Trastevere unprotected, occupied it

that very evening, and so marched into the city by the Ponte Sisto. The seven hundred soldiers of Renzo di Ceri were quickly cut to pieces, as also the Swiss Guard, and the enemy joyfully took possession of the whole town, from the Janiculum to the Lateran.

Guicciardini, writing of the horrible scenes which ensued, says: "No sooner had they entered, than each man rushed to secure what booty he could, without the smallest respect to the orders of their officers, or to the sacred character of the churches and monasteries which they ransacked and despoiled. The German soldiers showed themselves specially brutal; they seized the cardinals, dragging them in their robes through the streets, and insulting and torturing them to such an extent that many died on the spot. Upwards of four thousand men were murdered, the palaces of the cardinals were all sacked, with the exception of one or two, who, to save the merchants who had taken refuge there, paid a very heavy sum as ransom. Some who had been spared by the Spaniards were savagely plundered by the Germans. The Marchioness of Mantua had taken in a great number of refugees into her palace, thinking herself safe as the mother of Don Fernando; but she also had to pay fifty thousand ducats. The Cardinal of Sienna, although under the special protection of the emperor, was made prisoner by the Germans, his palace sacked, and he

himself dragged bareheaded through the town and overwhelmed with blows: and the same happened to the Cardinals Minerva and Ponzetta; while each had to pay five thousand ducats to save their lives. To hear the cries of the noble Roman ladies and the unhappy nuns violated by the brutal soldiery, one would imagine that God had shut His eyes to their miseries! Others were barbarously flogged and tortured because they were suspected of concealing hidden treasures. The holiest things, that is, the Blessed Sacrament and the relics of the saints, of which the churches were full, were thrown on the ground and trampled underfoot; and what the soldiers spared of the holy vessels and reliquaries, the villains of the Colonna band seized. Between gold and silver and jewels, the booty obtained by this brutal rabble exceeded a million of ducats. But the loss in money was nothing to the horrors enacted in the city, many of which it is impossible to relate."

CHAPTER X.

THE FAITH OF CAJETAN AND HIS COMPANIONS DURING
THE SACKING OF THE TOWN.

TERRIBLE as are the things we have already related, the mental sufferings of those who, like Cajetan, cared for nothing but the glory of

God, were even greater. The churches were turned into stables; the altars converted into dining and gambling tables; the sacred vessels profaned; and the Blessed Sacrament thrown in the dirt. The basilica of St. Peter's, filled with corpses and blood, was made the scene of the most horrible orgies. The relics of the saints were treated with the utmost ignominy: the Lutherans dressed themselves up in sacerdotal vestments, stabled their horses in the Pope's chapel, and produced parodies of all the sacred functions. One Lutheran, pointing to the castle of St. Angelo, cried out: "Let us eat a bit of the Pope, and give the news to Luther!" Another, dressed up as Pope, formed a conclave of his followers, and announced in consistory that Luther was elected to the papacy, the others jumping up and crying: "Viva Luther, Pope!" Another terrible thing was the destruction of so many precious MSS. in the Vatican and other libraries, of which the soldiers made fires, and with which they stuffed their beds. The worst of it was, that no one came to help the Pope or the unfortunate city. Charles V., though shocked at what he heard of the horrors of the siege, and putting on mourning for the occasion, still did nothing to check the impious proceedings of the soldiery, and allowed the occupation of Rome to drag on for months. And when finally the troops were recalled, and his plenipotentiaries sent to treat, he would not remit a single one of the hard

conditions imposed on the Pope as the price of his liberty. It must be confessed that the Christian princes at that time were not better than the rest. The Duc of Urbino, because Leo X. had insisted on his obedience, refused his aid, although he owed everything to the Holy See; the Venetians would not help because their pride had been wounded by Julius II.; Charles V. allowed his troops to occupy Rome because Clement VII. had made a league with France. Except two of the cardinals, Campeggio and Colonna, no one made any effort to console or assist the unhappy Roman citizens, save Cajetan and his companions. After earnest prayers and terrible disciplines to appease the anger of God, they went into the streets and public squares, crucifix in hand, comforting the afflicted citizens with loving words, and boldly reproving the impious soldiery, menacing them with God's judgments, and striving to make them feel ashamed of their infamous conduct. It happened on one occasion, that Carafa came upon some Spanish soldiers who, with the reverence natural to their nation, knelt at once and asked for his benediction; but Carafa severely replied: "How dare you, sacrilegious and excommunicated as you are, ask for my blessing? Your acts are cursed by God; and do you expect benediction from me? Never shall such a thing be said: begone."

It must be allowed that such bold words, to such men, at such a time, could only proceed from the

hope and expectation of martyrdom, to which Cajetan himself earnestly aspired. But strangely enough, such was the veneration they unconsciously inspired, that not a hair of their heads was hurt during their heroic attempts to soothe the sufferers and soften their sad lot.

And now the question will occur to our reader: "How were Cajetan and his holy community kept alive during this time?" It was quite true that their usual benefactors were utterly unable to come to their assistance at a moment when they themselves had been stripped of everything. The only one who remained was Monsignor Giberti; but he at last was seized, brutally treated, and dragged away to be hung in the Campo del Fiore, when Cardinal Colonna hearing of it, hurried to the spot, and being in the emperor's service, by his authority and menaces rescued the holy prelate out of the soldiers' hands. We may fancy the anxiety of these holy religious at this sad news. It is said indeed, "that during this time they suffered a real martyrdom, and were reduced to positive famine, Cajetan having at last but one loaf to distribute among twelve of them." But even then they would not break their rule; Cajetan declaring that, "*If all Rome should perish, and all the world besides, the Gospel would remain, which has promised us food if we wait for it from God alone; for even to the little birds grain is given without their having sown or reaped it.*" And his faith was at last re-

warded, and in the following strange way. It came into the head of a good man that these poor fathers must be dying of hunger, and though poor himself and despoiled of everything, still he was not forbidden to beg as they were. He remarked that when the soldiers went into the bakers' and other shops to help themselves, they did so with such carelessness that they let half the loaves and food drop in the street. These he carefully collected and took secretly to Cajetan, though often covered with mud and trampled underfoot by men and horses. But Cajetan and his companions gratefully accepted them, and joyfully blessed God, who had thus provided for their most urgent wants.

CHAPTER XI.

THE SUFFERINGS OF CAJETAN AND HIS COMPANIONS.

BUT hunger was the least of the evils which fell upon Cajetan and his companions on this terrible occasion. And their sufferings arose from an act of treason like that of Judas, which we will here narrate in a few words. It happened that many years before, a German had been engaged as servant by the Count de Tiene in his magnificent palace at Vicenza; but he, hearing of Luther's schism, had returned to his native land, and there

apostatized and joined the band of the fanatical Fronsperg. Remembering the great riches in his old master's house, he took it for granted that all this was now Cajetan's property; and so, with a body of troops, he started off to find his house in Rome. What was his amazement when, instead of a beautiful palace, he found a miserably poor hovel; and instead of luxurious ecclesiastics, some religious, wretchedly clothed, and squalid with hunger, yet whose grave, modest, and holy aspect involuntarily inspired respect! The soldiers looked at one another, and at first feelings of humanity arose in their hearts. But these were soon stifled by the thirst for gold and the conviction that there was somewhere a hidden treasure. They began by searching over the whole house; but finding nothing, the one who had been Cajetan's servant threw himself upon him, and felling him to the ground, yelled out: "Out with your money! and that quickly, or worse torments are reserved for you!" Cajetan quietly replied: "I do not deny that I was once rich and possessed of large worldly goods; but know that for many years I have stripped myself of all for the love of God, and distributed it among the poor; now I am only rich in possessing the grace of God. If that is what you seek, blessed are ye! Repent of your sins, and turn with all your hearts to God, and then you will be rich indeed, as I am."

But so far from being softened by these words,

the soldiers were more and more exasperated, and stripping him naked, and fastening him with tight cords to a wooden box, they commenced beating and jumping upon him, using all the time the most horrible language, to which he only responded by praying for them. Weary at last of tormenting him, they left the house, and his companions, who, though ill-used, had not suffered as Cajetan had done, hastened to untie the cords which bound him, expecting to find him dead; but seeing that he still breathed, they lifted up their voices and hands to God to thank Him for having enabled him to bear such a martyrdom, and then carried him to his bed. But he, starting up, exclaimed: "Is this a time for rest, my brothers? Rather is it a moment for penitence and prayer!" And instantly throwing himself on his knees he began with disciplines and supplications to try and appease the justice of God. But their sufferings were not yet over; after the Germans came the Spaniards, who, though not heretics, were no less barbarous. Cajetan, thinking that the hour of their martyrdom was now really come, adorned the church as for a great feast, and prostrating himself before the altar with his companions, quietly awaited the fatal moment. The noise of the approaching rabble increased, and presently they rushed into the church, where at first the sight of these holy priests filled them with shame and compunction; but then the hope of finding

some treasure prevailed, and they began outraging the kneeling fathers, pouring on them the oil from the lamps, and striking them on the head with their swords, so that Boniface da Colle fell as one dead. Then Paolo Consiglieri was attacked by one of the men with a drawn sword; but at the moment when the fatal blow was about to be struck, the venerable and saintly aspect of the holy man had such an effect upon the soldier that the blade fell from his hand. Finding that nothing could be got out of them, the Spaniards bound them together and dragged them as malefactors through the streets of Rome, from the Monte Pincio to the Piazza Navona, which was the head quarters of the Spanish officers. Seeing the cruel treatment of Cajetan and his companions, who had never given anything but so edifying an example of charity and piety, the people broke out into loud maledictions on the Spanish soldiery. But Cajetan took the opportunity of preaching to them, and that with such effect that many were converted to God. The soldiers, fearing that a rescue would be attempted, and hoping for a large ransom, dragged them off to prison, and thrust them into a wretched cell below the Vatican, where they were given in charge to still more inhuman gaolers. Who shall describe their sufferings in this place, from hunger, and thirst, and want of rest, there being neither beds nor any place to lie down? F. Bernard Scotti, who afterwards became a cardinal, and who

was one of their number, wrote: "*That the sufferings and torments they endured in that Vatican prison were of an inexpressible atrocity.*" Nevertheless Cardinal Scotti adds: "that Cajetan changed this horrible dungeon into a paradise, and induced them to sing hymns and psalms in parts, so that nothing was heard but this celestial melody." Did they not in this manner follow the example of the apostles?*" And the result was nearly as miraculous: for a colonel being invited to dine with the Spanish captain who guarded the prisoners, heard this wonderful harmony, and questioned his friend as to whence it came from? On his replying that the singers were his captives, the colonel begged to see them. Great was his amazement at the sight of these poor priests, dirty and half-starved as they were, and yet with such a majestic and holy joy in their countenances that they appeared to him almost divine! The colonel felt inclined to throw himself at their feet, but was deterred by the presence of his subaltern. On leaving the prison, however, he exclaimed to the captain: "My dear friend! you will not have the pleasure of seeing me seated at your table, nor will I eat a mouthful of your dinner, till you have released those good and holy priests from that vile dungeon. Give them to me, if you wish still to retain my friendship." The captain, hearing these words, though very much annoyed, did not

* Acts xvi, 25.

lars refuse; and not to lose the favour of his colonel, resigned himself to lose the ransom he always hoped to extort from his prisoners. They were accordingly then and there released. This was on the 6th of June; so that they must have endured this slow martyrdom for very nearly a month. Before leaving, however, Cajetan presented himself to his liberators to thank them; and took advantage of the occasion to speak to them earnestly and seriously on the great wrong they were committing in thus outraging the holy city of Rome, the seat of the vicar of Christ, the head of the Christian world. He assured them that he and his companions had prayed most earnestly for them, and offered all their sufferings for the same intention; and he ended by imploring them not to despise the Divine mercy which then, by his mouth, invited them to repentance. The two officers were struck with astonishment at hearing such language from the victims, who in spite of their misfortunes, showed themselves so superior to all human calamities. It is certain that the colonel was deeply touched; so that it may be hoped and believed that the pardon and the prayers of Cajetan and his companions had produced the desired effect, and brought about eventually his thorough conversion.

CHAPTER XII.

THEY LEAVE ROME AND GO TO VENICE.

THE following morning Cajetan and his companions repaired to St. Peter's, there to celebrate once more the Holy Sacrifice, of which they had been so long deprived, and to thank God for their liberation. Then they deliberated together as to what they should do, and after earnestly and humbly invoking the Holy Spirit, they unanimously agreed to leave Rome for the present. In the same way the apostles, after St. Stephen's death, thought it more prudent to leave Jerusalem, and God made use of this calamity to carry their work and apostolic zeal elsewhere.

The real difficulty was to know how to get out of Rome. The gates were thronged with Lutheran soldiers, who watched day and night lest any of their prey should escape them. And yet Cajetan and his eleven companions passed in their habits unobserved from the Vatican to Fiumicino, God having blinded the eyes of their enemies. At Fiumicino they unexpectedly found a friend, who was a person in authority, and who, finding that they wished to go on to Ostia, gave them a safe-conduct pass, which prevented their being stopped in future. He also helped them to find a boat, and to pay the fare, for which they had not a penny. They ob-

tained plentiful supplies for the voyage in an equally extraordinary way. For in the Tiber a certain captain had been posted to stop the corsairs who infested it; and he, seeing this strange barque, which contained Cajetan and his companions, came down upon them with full sail, and opened upon them a heavy fire. Cajetan thought their last hour was come; but by the providence of God not a single ball hit any one of them. The captain, on drawing nigh their vessel, perceived the mistake he had committed, and hastened to apologize to the Fathers, showing them every sign of reverence and respect; and finding they were ill-provided with necessaries, placed a quantity of excellent provisions on board, recommending himself to their prayers. In this way they arrived safely at Ostia; where they found, in the port, a Venetian senator, Dominic Veniero, an old friend of Cajetan's, who was ambassador from the Venetian Republic to Rome, and who was leaving that city for the same reason as Cajetan. He was just going on board a ship commanded by the captain of the Venetian fleet, Augustine Amulio, who joyfully and instantly invited Cajetan and his companions to accompany them to Venice. Cajetan gladly yielded to their entreaties, and felt that it was an evident leading from God; so that they all embarked on the 25th of June, and set sail for Venice. Another great consolation for Cajetan was to find an old and dear friend on board, Paul Giustiniani, founder of

the Camaldolese Hermits of Monte Corona; but he only accompanied them as far as the Tuscan Maremma, where he landed to join his brethren in one of their new monasteries.

Cajetan and his companions arrived safely in Venice, on the 16th of July; and who shall describe the joy of the Venetians at Cajetan's return amongst them? The happiness, the reverence, and the cordiality of his reception, from clergy and laity, nobles and peasants alike, were almost enough to compensate for the outrages and sufferings he had endured in Rome. They were amazed also, at seeing one of the richest and noblest prelates thus voluntarily reduced to the condition of a poor and humble religious; and many, throwing themselves at his feet, devoutly kissed his hands and clothes, humbly imploring at the same time his benediction. Cajetan, in his deep humility, was pained and distressed beyond measure at this reception, and took the speediest measures to hide himself from the popular praise. Before leaving the ship he expressed the deepest gratitude to the captain, on behalf of himself and his companions; but he and the ambassador were only distressed that he had absolutely refused to share their table while on board, and that he and Cafara and the rest would only accept the sailors' food, or biscuit and water, during their whole tedious voyage, while they rigorously kept every rule of their institute. The captain and his crew were deeply edified by

their conduct; and Veniero and Amulio thought themselves only too highly honoured when they could have some conversation with them, which their learning, their humility, and their affability, made so delightful.

If Cajetan's reception on landing had been so enthusiastic, still more distressed was he at the preparations which had been made for him by all the nobility of Venice to receive him in their palaces; and striving to do him courteous violence, they represented to him that so long a voyage required rest and relaxation, and that he must accept some welcome at their hands. Finding it impossible to make them understand his motives, he made believe to be indignant, and exclaimed: "Do you speak to me of rest and luxuries, I, who have taken the cross for my guide, and fatigue and suffering for my daily portion? Ungrateful and unworthy servant of our Lord that I am, I am the last person to deserve to be treated with such delicacy! And all the comforts you propose to me would ill accord with the austere poverty of the religious state, which I have voluntarily embraced."

The longer Cajetan spoke the more closely was he surrounded with the citizens, all vying with one another in their anxiety to give him a hearty welcome. But the very density of the crowd at last opened the way for his escape; and talking first to one group and then to the other, he

managed at last to slip through them all into a house, where, concealing himself carefully, he was able to free himself from his benevolent tormentors, and to obtain the quiet which he so ardently desired.

CHAPTER XIII.

CAJETAN ELECTED SUPERIOR.—FOUNDS IN VENICE THE HOUSE OF ST. NICOLÒ DA TOLENTINO.—HIS WORKS AND DAILY LIFE.—THE GRACES HE RECEIVED FROM HEAVEN.

THE senate at Venice had just opened its annual sittings: and Veniero, the ambassador, had to give an account of his mission at Rome, and his reasons for leaving the legation. In speaking of this he mentioned Cajetan and his companions, and that in such magnificent terms of praise, that the senators determined to take advantage of their wisdom, not only in spiritual things, but also in the government of the Republic. Veniero ended his speech with the words, "that he gloried in having brought Cajetan and his new religious to Venice, as he felt he had thereby brought the greatest treasure he could to his country, and one rescued from the ruins of Rome."

The first effect of this favourable disposition on the part of the Senate, was, that several houses

were instantly put at Cajetan's disposal, and he finally accepted a church and monastery at St. Nicolò da Tolentino, while the pious congregation to whom it had previously belonged added furniture and provisions, with a promise of a continual supply. Cajetan was doubly rejoiced, these buildings being in a street called of the "Holy Cross;" and so, blessing and praising God, he took possession of the new house on the 29th of November, with his brethren. Some repairs, however, were absolutely necessary, and a certain gentleman offered them a sum of money to repair a wall that was falling down. But afterwards he repented himself of his generosity, and claimed the instant repayment of what he had lent them, threatening to summon them before the magistrates if the money were not forthcoming. Cajetan, who had not a farthing, begged for twenty-four hours' delay, which was reluctantly granted; and in the meantime, on his knees before the Tabernacle, earnestly implored the help of our Lord in his need. Whilst he was kneeling, a message was brought him by the porter that a young stranger was waiting for him, who seemed to be in a great hurry. Cajetan thought he had probably come to beg him to assist some dying man, and hastened to respond to the summons. But when he came into the parlour, he only saw a young man of a sweet and modest appearance, who, bowing gently to him, said: "Take this

alms, father, which God sends you to relieve you in your great need;" and placing the money in his hand, he instantly disappeared.

At that moment arrived the gentleman to claim his money, and having heard what had passed, remained speechless. For Cajetan, on opening the paper in which the money was contained, found the exact sum required, which he hastened to make over to his impatient creditor, gently begging him only to remark how God ever provided for the wants of those who trusted in Him. The gentleman was thoroughly ashamed of himself, and yielding to divine grace, hastened to give back the money to Cajetan, and to implore him to make use of it in the best way he could.

Cajetan was now superior, Carafa having insisted on convoking a chapter for the purpose of a new election, and Cajetan having been unanimously voted superior by the whole community. Soon the church of St. Nicolas became the centre of all the pious works and practices of the city; while the extraordinary recollection and holy lives both of himself and his brethren, diffused an odour of sanctity over the whole place. None of the Theatines either paid or received visits, except from motives of duty or charity; and so strictly did Cajetan keep to this rule, that when some of his own relations came to see him from Vicenza, they only had that consolation in the church, as he would not receive them in the monastery. An

eminent Venetian, Jerome Maggio, describes the life of this community as follows: "Full of fervour and tender piety towards God, they devoted themselves without stint or measure to the service of their neighbours. Despising riches and earthly pleasures, their sole aims were the glory of God and the salvation of souls. They had everything in common, whether of clothing or food; but having no revenues, they depended entirely for their daily bread on Divine Providence. They possessed actually nothing: but were rich in virtue, all their hopes and thoughts being centered in God."

One of Cajetan's most arduous labours was in his confessional, which was thronged from morning till night, and especially by the poor. He converted the most hardened sinners, and when they were too sickly to bear the penances their crimes had deserved, he would take them upon himself, and spent days and nights in fasting and mortifications in their stead. Another thing about which he was most anxious regarded the purity of the faith. He found that Luther had published a garbled edition of the Scriptures, full of heresies, and in the vulgar tongue; and being determined to counteract this evil influence, he translated the four gospels into Italian, and published them in a small volume, which he read daily with his community, and distributed far and wide. This little edition is still preserved in the archives of the

Order, while the daily study of the Holy Scriptures was enjoined by Cajetan on all his communities, so that they might always have before their minds the example of their Divine Master. Happy will those be who, like Cajetan, perseveringly slake their thirst at these celestial fountains, which by God's infinite mercy have been freely offered to His creatures!

CHAPTER XIV.

FAMINE AND PESTILENCE AT VENICE.—CAJETAN'S SUPER-HUMAN CHARITY.

THE year 1528 was a disastrous one for the whole of Italy. A terrible famine prevailed, in consequence of the incessant wars of the last few years; and in Lombardy especially, the misery was at its height. Hearing that in Venice large stores of grain had been husbanded by the foresight of the government, the poor people flocked there from all parts of the country, and filled the squares and streets with a perfect swarm of starving, miserable souls. The citizens behaved nobly on this occasion, and, encouraged by Cajetan, opened their granaries and storehouses, and made him and his community their almoners to this vast multitude. But fever and pestilence followed quickly on the heels of the famine, and soon Venice itself

was attacked. Terrible were the scenes in this once gay and beautiful city! The palaces were empty, the schools and public places closed, no one was seen in the streets, save the priests, hurrying to the lazzarettos to administer the last consolations to the dying; or infirmarians bringing in every moment fresh patients. It was a reign of terror and of death; yet it was also a reign of love and charity, and Cajetan and his companions multiplied themselves day and night in the spiritual and temporal care of the sick, even to carrying on their shoulders the dead bodies to the cemetery, which the panic in the city would have left without interment.

Cajetan not only acted as parish priest in administering the sacraments to the dying, but also as surgeon and physician in the care of their bodies; as infirmarian in making their beds, and doing every other office for the sick, no matter how repulsive; and above all, as a tender father to all, consoling them with loving words, and preparing them, when all hope was gone, to make good and holy deaths. He and his community were almost single-handed during this terrible time, so many having fallen victims to the pestilence; while others were deterred by sheer terror from approaching the plague-stricken people. But Cajetan seemed to bear a charmed life. He ran the greater danger from never having time to take any regular food; so terribly afraid was he of losing a single

soul from want of care. To dispose them to die worthily, he would hang for hours over their sick beds, listening to their confessions, inhaling their fetid breath, regardless of danger or infection, and then administer the last Sacraments to them with the most reverend and tender care. He would even embrace them when the sweat of death was on their brows; and so soothed their last moments that many expired in peace and even joy, holding the hands of one who was indeed to them as an angel of consolation. The charity of Christ alone inspired him to these superhuman acts; for in each of his poor patients he only saw Jesus Christ, and felt that what he did for them was done in reality for Himself. One thing only filled him with sorrow, and that was the impossibility of multiplying himself so as to be able to comfort all. But our Lord consoled him by the way in which he saw his religious brethren emulate his charity; so that their heroic example remained as a precious heritage to his community in succeeding generations. In truth, the Theatines have always been noted for their devotion to the sick on every similar occasion; of which public testimony has been repeatedly given in every city in Italy where their Order has been established, up to the present day.

CHAPTER XV.

OF THE SHARE CAJETAN HAD IN THE INSTITUTION OF
THE CONGREGATION CALLED OF SOMASCA.

AMONG the many members of the Venice nobility who frequented the church of St. Nicolas after the arrival of St. Cajetan and his companions, one of the most devout and remarkable was a man long since venerated by the Church under the name of St. Jerome Emiliani. The history of his conversion was a remarkable one. Having been left in command of the Venetian troops in the fortress of Castelnovo, in Friuli, during the war, he had been taken prisoner and thrown into a deep dungeon by the emperor's orders, where he was loaded with chains and kept on bread and water for many weeks. By the intercession of our Blessed Lady, he was mercifully delivered from prison, and passing unseen through the enemies' lines, arrived safely at Treviso. His miraculous escape entirely transformed him, and while he hung up his chains in the church in grateful remembrance of our Lady's protection, he resolved to devote himself in future entirely to the service of God. No sooner had Cajetan and his community established themselves in Venice than he hastened to make their acquaintance, and as-

sisted them by large and liberal alms. Carafa became his director, and very soon Jerome opened his heart to him about a plan he had projected to rescue the numbers of orphan boys whom the war had left destitute, and who wandered all day in the streets of Venice without homes or education of any sort. Carafa submitted the proposal to Cajetan, who warmly approved of it; and instantly these three holy servants of God conferred together on the best and most practical way of carrying out the scheme. They finally decided to found a pious congregation for this purpose, who should devote themselves entirely to the care and education of the children, under the superintendence of Jerome himself. This was the first orphanage established in Venice, and its success was such that others were speedily opened on the same system at Brescia, Bergamo, Como, and several other cities. Cajetan drew up all the rules for this new congregation, which were both so wise and so practical that Jerome felt he could not do better than carry them out to the letter. Later on, they added the care of incurable patients to their other labours, which, as we have already seen, was a favourite work of charity with Cajetan. But Jerome's whole heart was set on the task of instructing the ignorant, and it was marvellous to see this once luxurious and fastidious nobleman collecting these poor, little, ragged, dirty creatures, washing and combing them himself, preparing their food, making

their beds, and teaching them to love and serve God, with the greatest patience and tenderness, as a true follower and imitator of his Divine Master. He and the Theatines became closely united in this great work, which redounded so much to the glory of God and the salvation of souls; but the admirable organization of the whole was mainly due to Cajetan, and therefore justly forms a part of his biography.

CHAPTER XVI.

CAJETAN'S WONDERFUL CONVERSIONS.—B. GIOVANNI
MARINONI.

THERE was a certain Greek schismatic in Venice, who had deceived many by the eloquence of his preaching, which attracted a crowd of people of all classes. Cajetan, however, soon detected his heretical opinions, and determined to try and counteract their effect. He first forbid his own friends and penitents from going to hear him; and then, after having had recourse to his usual arms of prayer and penance, he sought out the Greek, and by his gentle persuasion and solid reasoning, opened his eyes to his errors, and succeeded in completely converting him, so that he put himself entirely in Cajetan's hands.

This conversion made a great sensation in Venice, and all the more as one who had been looked upon as a saint now openly acknowledged his errors, and only presented himself as a penitent. Another remarkable conversion was that of a certain Bernardo da Todi, who, dressed in a hair shirt and sackcloth, walked about the city with a heavy cross on his shoulders, in imitation of the Divine Redeemer on His way to Calvary. Cajetan, while admiring his spirit of penance, yet feared that there was too much self-will, pride, and self-seeking in this public and extraordinary proceeding; and implored him to put himself under the direction of some experienced guide, who would guard him from self-deception in the matter. Bernard was so touched by Cajetan's kindness and charity, that he ended by entreating him to receive him as a son; which, after some previous trials, Cajetan consented to do, and clothed him as a lay-brother. "You will then lay aside," he said, "the heavy and visible cross you have borne so long; but you will wear another, which, however invisible to mortal eyes, will be a very real one, and the instrument of far greater merit; for it will be the crucifixion of your own will, senses, and passions, under the yoke of holy obedience." Bernard followed these wise counsels with such fidelity that he became a model and an edification to all. After twenty-five years, which he passed in Venice as lay-brother, he was summoned to

Rome by Carafa, who had then become Pope, to act as one of his chamberlains. But he never could induce him to exchange his poor Theatine habit for the purple belonging to his office, preserving the rules and spirit of his institute, badly lodged and poorly fed, and spending most of his time in silence and prayer. After the death of the Pope, he returned to his beloved cloister at Venice, with the same simplicity and humility as before, and resumed all his duties as lay-brother, dying in the odour of sanctity a few years later.

Another of Cajetan's disciples, who was beatified by Clement XIII., in 1762, was B. John Marinoni, a citizen of Venice, born in 1490. He was very little younger than Cajetan, and resembled him in the innocence and purity of his life, and in the heroic exercise of every virtue. At the University of Padua he was the worthy fellow student of Luigi Lippomano, who was afterwards Bishop of Verona, and President of the Council of Trent. When he was ordained priest, he burned with holy zeal for the glory of God and the salvation of souls. He was such a wonderful preacher, and his sermons produced such marvellous effect, that the Fathers of the Council of Trent proposed him as an example to all the expounders of the word of God. He refused, over and over again, the Archbishopric of Naples; and his humility was only equalled by his charity, especially in the terrible plague of 1528. During that year, re-

nouncing his canonry of St. Mark, and all other dignities, he became the humble son and disciple of Cajetan, and God blessed his vocation by bestowing upon him the gifts of miracles, of prophecy, and of ecstasy; so that he was looked upon by all men as a living saint. Some still more eminent persons soon after joined Cajetan's congregation; among whom we may mention Blessed Paul of Arezzo, and St. Andrew Avellino. But he had an extraordinary discernment of spirits in the choice of his novices, and on one particular occasion he refused a very eminent literary man, Marc Antonio Flaminio, who was not only very rich, but very learned. He offered both to repair the monastery, which was greatly in need of it; and also to give lectures to the students: and finding that Cajetan made some difficulties about his reception, he availed himself of his intimacy with Francis Cappello, one of the first senators in Venice, and a friend of Cajetan's, to bring about the fulfilment of his wishes. Cappello wrote accordingly to Cajetan, speaking of "the honour to religion which the acquisition of so eminent a personage would give; the immense advantage to the students to be under the direction and teaching of one of the most learned men of the age; the opportune aid his money would be towards the restoration of the monastery; and the good example he would thus give, not only to Venice, but to all Italy."

But Cajetan replied: "That having consulted God in prayer, he felt that a community of religious, being a gathering of many men, *unius moris in domo*, who were to be uniform in their habits and ways of living, he could not admit one who claimed continual exemptions from the rule on the plea of health and literary requirements. It is quite true," he added, "that there are men in our Congregation of different ranks, habits and education; but all observe the apostolic rules laid down for our guidance. *Et dividebant illa omnibus prout cuique opus erat*, as it is said in the Acts of the Apostles; but this distribution is in the hands of the superior, and could not be granted to any of his subjects. I highly esteem Flaminio's great learning, but far more do I care that my students should learn the alphabet of Christ, in which we are taught the humiliation and mortification of the Crucified One. The proposal of the suppliant to restore the fabric, and to teach our students, does not make any impression on one who esteems above all other advantages the love of the cross and zeal for perfect observance of the rule. *Bene vale in Christo.*—*Venice*, 17th February, 1533."

It was asserted by some persons that the cause of Cajetan's refusal to accept Flaminio was his prophetic knowledge that he would eventually fall into heresy. It is certain that Flaminio, although a man of austere virtue, listened to the teaching

of the so-called reformers, especially at Naples, and inclined to their opinions. But he was recalled to a sense of his errors by Cardinal Polo, his great friend and benefactor; and died in Rome in 1550, with every sign of the most fervent and sincere piety.

CHAPTER XVII.

CAJETAN SENDS CARAFA TO VERONA AT THE ENTREATY OF MONSIGNOR GIBERTI, AND AFTERWARDS BONIFACE DA COLLE, TO FOUND A HOUSE OF HIS ORDER.—GOING THERE LATER IN PERSON, HE RECONCILES THAT CHURCH WITH HER BISHOP.

WHEN Cajetan and his companions escaped from Rome, their old and faithful friend, Monsignor Giberti, Bishop of Verona, remained in the Eternal City; but he was watched day and night by the soldiers, who looked upon him as a rich prey from whence they hoped to draw a large ransom. And to induce him to raise this sum among his friends, they treated him in the most brutal manner, and on several occasions led him out as if to execution, displaying every sort of instrument of torture. There is no doubt he would have died in their hands had it not been for Cardinal Colonna, who, horrified at the treatment he was receiving,

bethought himself of a device to contrive his escape. Accordingly, he gave the soldier-guards a great supper, made them very drunk, and when they were fast asleep in consequence, he got the bishop out of his window by a cord, and with rapid relays of horses managed to get him safely out of the city, so that he arrived without accident at Verona. There his first care was to provide for the spiritual wants of his flock, and he felt that none would so greatly assist him in this work as Cajetan's new Congregation, especially if he could get Carafa, who was his intimate personal friend. He wrote accordingly to Venice, and Carafa laid the matter before Cajetan, who, at first, was very reluctant to spare him, knowing his value to the republic, as he was constantly sent for by the Senate to advise them in moments of danger and difficulty. But then reflecting that the object of his Congregation was the reform of the Church by means of the clergy, he consented to spare him, though only for a time, and Carafa was accordingly sent to Verona.

The changes that he wrought in the habits of the people, and in the fervour of the priests, as well as in the splendour of Divine worship, were so remarkable that St. Charles Borromeo took him as an example in the reforms he introduced into the church of Milan, and the Council of Trent quoted him as a pattern for the Universal Church. After a time, Carafa having been re-

called, Monsignor Giberti persuaded Cajetan to found a house of his Order at Verona, which was begun by Boniface da Colle, at the hospital of "La Misericordia;" and afterwards removed to a place called "St. Maria di Nazaret," a little outside the town. Here they had to suffer much from actual hunger, the inhabitants not understanding that they had no means of existence, and were not allowed by their rule to beg, and for some unexplained reason the bishop was equally forgetful. At last their need was discovered by a certain nobleman, Jerome Giusti, who secretly used to convey food to them, and place it in a cupboard near the door, he having been so greatly edified at their patience and confidence in God. But from the beauty of the site of St. Maria, and the loveliness of the gardens round it, which were irrigated by running streams, it became a favourite resort of the citizens of Verona, who flocked to it in crowds, and very soon started all kinds of games and dances close to the monastery, which greatly disturbed the quiet and devout exercises of the fathers, who implored the people to stop these amusements, or at least to go a little further off. But finding that these remonstrances were useless, F. Boniface da Colle, who was then superior, wrote to Cajetan; and the result of his letter was an order to close the house and return immediately to Venice.

The bishop was then at Bologna, helping the Pope in the solemn coronation of the Emperor

Charles V., which took place in 1530; or he might have been able to stop these abuses and retain the services of the fathers. On his return to Verona he found the state of things worse than ever; and his attempts to introduce some kind of discipline, both among clergy and laity, were met by open rebellion, especially among the canons. The bishop resorted to every means which prudence and charity could suggest; but finding that neither mildness nor severity had any effect, he had recourse to Rome. Clement VII., knowing Monsignor Giberti's singular merit and ability, wrote to him to leave the obstinate Veronese to themselves for awhile, and come and stay with him at the Vatican. The bishop begged leave to try one more experiment to reform his people, and that was to apply again to Carafa, who had been re-elected superior, and implore him to send Cajetan to Verona to try and bring about a peace between himself and his clergy. Cajetan prepared himself for this arduous mission by fasting and prayer and severe penances, and then, filled with intense humility and yet great confidence in God, set to work to reconcile the contending parties. So great was his eloquence, so moving his exhortations, and so winning his words and manner, that he speedily triumphed over all resistance on the part of the clergy, whose example of submission and obedience to their prelate was

quickly followed by that of the people. Oh! how true are the words of the prophet: "How beautiful are the feet of him that bringeth good tidings, and that preacheth peace!" *Isaiah* lii., 7.

This angel of peace had indeed descended on Verona, and the happy result brought forth the heartiest congratulations of both the bishop and his flock. But Cajetan, flying as usual from all human applause, and not choosing that the smallest merit should be attached to himself, no sooner saw the matter settled than he hastened back to Venice. Of his horror of praise of any kind from men, he gave a still more striking example in his conduct at Vicenza, by which town he was obliged to pass on his way to and from Venice. His relations there, as well as his fellow townspeople, were most anxious to give him a magnificent reception, looking upon him, as they well might, as the great glory of their city. But Cajetan, refusing all their offers of hospitality, took refuge in his beloved "Incurable Hospital," where he remained during his whole stay in Vicenza. Some of his relations were very indignant with him for thus despising their offers, looking upon his conduct as a reflection on his noble house; while others accused him of hypocrisy, and even went so far as to say his brain was affected. Had they been able to read in Cajetan's inmost soul, they would have seen that, in spite of his great natural sensitiveness and deli-

cacy of feeling, he yet looked upon these harsh judgments of his countrymen as precious jewels: so completely had he learned to conquer himself, and to refuse all that human esteem and honour which most men so eagerly covet.

THIRD BOOK.

CHAPTER I.

THE REFORM OF THE DIVINE OFFICE UNDERTAKEN BY
CAJETAN.—HE IS SUMMONED TO NAPLES.

IT must be apparent to every one how important is that Divine Office in which the priests of God's Church throughout the world sing the praises of God at stated times throughout the day. Few, however, reflect on how arduous has been the labour of compiling the Breviary, and reducing it to its present form. In the time of Cajetan, nothing could be worse or more imperfect than that then in use; so much so, that almost every diocese had its own special Breviary. In Rome, the most common one was that called of St. Cross, compiled by Cardinal Quignonio, which had the advantage of being shorter than the rest. But even in this one there was a great want of unity, and many of the homilies were taken from condemned authors, or apocryphal stories of the saints.

The cause of all this disorder was the relaxation of discipline in the Church; and hence Cajetan and Carafa determined to do what they could to remedy this state of things, and bring back the Breviary

to what it was in past ages of faith. They therefore set to work, and very soon discovered a method of reciting the canonical hours conformably to the practice of the early Church, and obtained leave from the Holy See to make use of this revised version. But Cajetan, wishing to extend the advantage to the great body of the clergy, sent Carafa to Bologna to consult Pope Clement VII. on the subject. The Pope was so pleased at Cajetan's proposal that as soon as he arrived in Rome he sent a brief, dated 21st January, 1529, in which, after warmly praising Cajetan's new Congregation for their great zeal for religion, he approved of the fruit of their labours, whereby a better and more canonical form had been given to the Divine Office. He did not as yet insist on its adoption by the whole Church, but ordered the new community to make a trial of it for one year, at the expiration of which time they should make any alterations which might be found necessary, so as to have the reform adopted by the Universal Church.

With this authority and encouragement, Cajetan and Carafa set to work. The first thing they did was to take out such of the homilies and biographies as were of doubtful authenticity; then they improved the hymns, corrected the Latin, prescribed the commemoration of all the Sundays in the year, and drew up clearer rubrics. Their labours were extended (besides the Breviary,) to the Missal and the Roman Ritual. The work was

then crowned by the Pope, Pius V., who attested that this important reform was entirely due to Cajetan and Carafa; which statement was confirmed by Pope Innocent XII., in the Bull of Cajetan's canonization.

Whilst attending to this great and important work, however, he did not neglect any portion of his ministerial duties, so that people were amazed at his extraordinary strength both of mind and body; but they did not take into account the burning charity, both towards God and his neighbour, with which his whole heart was inflamed. If we only allude to the sick, and to that famous incurable hospital of which we have before spoken, we might imagine that this was his only object in life, and the centre of all his thoughts. He went there every day, and served the sick with the tenderness and care which a mother might show to a son, consoling them with loving words and ministering both to their souls and their bodies. Of the conversion of sinners by his means, what can we say? That he was a real "hunter of souls," as the Church has justly termed him; and spared neither labours, nor hunger, nor thirst, nor sleepless nights, nor any possible fatigue, if by any means he might save some! He would often say that the most noble office to which a human creature could be put was that of bringing back to God the souls He had created and redeemed. For this end he would be assiduous in preaching, spend

hours in the confessional, refute heresies, console the afflicted, reconcile those that were at variance, exercise, in fact, hundreds of acts of Christian charity and beneficence day by day, and that in addition to his ecclesiastical studies, and his assiduous care of his new community, to whom he was a living model of perfection.

No wonder that other cities coveted his presence and that of his Congregation, or that petitions came to him from all sides, and especially from Naples, for the establishment of fresh houses. "From Venice the fame of this great servant of Christ spread throughout the Church," as the process of his canonization testifies; "and the city of Naples especially desired to have some fathers of this holy Congregation, so that they too might profit by their teaching and example." One of the most eminent of these fathers was a native of Naples, and a man of noble and illustrious birth, and the Neapolitans, to strengthen the force of their petition, employed a certain Augustinian, Giacomo Seripando, from Troia, who for his great learning and virtue was elected general of his Order, and created a cardinal. Giacomo came to Venice in 1529, bearing with him the earnest entreaty of all Naples that a Theatine house might be opened there without delay. At that time the journey from Naples was both long and perilous; and the eminent character of the messenger made a refusal next to impossible. Cajetan, however,

would not give any immediate answer, partly from the gravity of the decision, and partly from his intense humility, which made him fancy that he and his Congregation were unworthy of so important a work. But God, who had designed that they should establish themselves in Naples, both for His own glory and for the salvation of innumerable souls, brought about the matter in a totally unexpected manner, which we will narrate in the following chapter.

CHAPTER II.

IN WHAT WAY CAJETAN GOES TO NAPLES.

THE clergy of Naples at that time possessed among its members a certain Benedict Tizzone da Fondi, who was noted not only for his great learning, but for his eminent piety and virtue. He had formed a plan for associating a certain number of secular priests in a kind of community, and establishing them with himself in a house a little outside the bustle and noise of the town. They found a cottage just outside the gate of St. Gennaro, close to the church of Our Lady of Mercy, where he settled himself with his companions. But very soon they found their little house was unfitted for community life, and Benedict proposed to build, though he had no funds, or any resources

save unlimited faith and confidence in God. And our Lord rewarded his trust by putting it into the heart of a very rich and generous man, Don Giovanni Antonio Caracciolo, Count of Oppido, to come to his assistance. Hearing of the proposed new building, and alluding to the name of the holy ecclesiastic who had planned it, he exclaimed: "This is certainly not a spent torch, (Tizzone,) but one that always gives a bright light." Having built the house for them, Tizzone and his companions joyfully established themselves in it; and, living in community, became objects of great edification to the people. But as yet they had no rule; and Benedict, after pondering for a long time on this subject, determined to go to Venice and to see the new community of which he had heard so much, and find out if Cajetan could not give him some advice on the matter. Cajetan received him with the greatest cordiality; and when he saw the daily life of the Theatines, their brightness and sweetness in the midst of their real poverty, the beauty of their religious functions, and the way in which they had contrived to unite the active with the contemplative life, he was seized with such enthusiasm and admiration that nothing would content him but to become one of their number. When clothed, he changed his name to that of Severo, an appellation which he eminently deserved from his austere mode of living, which he maintained to the very last day of his life. In the

meantime, his own little community were anxiously expecting him at Naples, and were thunderstruck when they heard of the step he had taken. But Count Oppido exclaimed: "This is a stroke of Divine Providence, who wills that the house I have built shall receive not secular but regular clergy; which is, after all, what I have always wished and hoped for." The Neapolitans were consequently more urgent than ever in their entreaties for a Theatine house; and Cajetan felt that he must try and content them. But first he wished for the decision of the Roman Pontiff in the matter, and for this purpose wrote to Monsignor Giberti, begging him to speak to the Pope upon the subject. The Neapolitans, who knew nothing of this step on the part of Cajetan, themselves sent a deputation to the Vatican, imploring Clement VII. to use his authority with Cajetan to send the Theatines to Naples.

It happened that the Neapolitan petition was presented to Clement VII. at the very moment when Monsignor Giberti had come to him on this very matter; so that the Pope, delighted at being able thus to gratify both Cajetan and the Neapolitans, issued not a simple permission, but an order to the Theatines under obedience to this effect; and this order was embodied in a brief of the 11th of February, 1533. It gave the fathers the right not only to accept this house in Naples, which was offered to them, but any other at any time. Mon-

signor Giberti hastened to send this brief to Venice. Padre Carafa was then superior, as we have said, and Cajetan having been chosen for the foundation of this important house, he turned to him, and said: "Choose out of our society the brothers who would be most agreeable to you, to accompany and help you in this new and arduous work which you have been called upon to undertake."

This proposal, which would seem natural enough, filled Cajetan with horror, and he exclaimed: "What! O my Lord! am I asked to choose the companions I like best? It cannot be true!" And turning to the image of Christ crucified, he continued: "On the contrary, I shall pray to Jesus, that those chosen by my superiors to accompany me may be the most distasteful to me, and the most contrary to my inclination."

Nevertheless, our Lord, satisfied with this fresh proof of Cajetan's humility and self-abnegation, moved his superiors to choose one who was specially dear to Cajetan, namely, the very Giovanni Mariotti of whom we have spoken, and who, clothed by Cajetan himself with the Theatine habit, was with him raised to our altars. But Cajetan, when he heard of the appointment, simply said: "God has acted as a wise architect; for having thrown into the foundations of the new house rough and uncut stones like ourselves, He will, later on, raise on these imperfect foundations precious and

polished marbles, fathers who will glorify Him by their words and deeds."

And this was indeed a prophecy which was to be fulfilled by St. Andrea Avellino and many others; but what more precious stones could have been found than the humble Cajetan and his companion?

They left Venice on the 2nd of August, 1533, Cajetan being fifty and Marinoni forty years of age. The Venetians saw them depart with tears; for they looked upon Cajetan especially as the father of their souls and a powerful intercessor for them before the throne of God. All their provision for the journey was contained in their absolute confidence in God. Their poverty was extreme, and the heat and perils of the journey at that time were so great that the Congregation of Rites speaks of their safe arrival at their destination as a perfect miracle. "*Implicitly and instantly obeying the Papal brief,*" they say, "*they started for Naples, and by a miraculous Providence arrived there safe and sound.*"

They stopped a few days in Rome on their way and their first visit was to Monsignor Giberti, who was delighted to see his beloved friend Cajetan once more. He took them straight to the Pope, who, seeing their weary looks, their dusty and travel-stained clothes, and their hot and sun-burnt faces, exclaimed: "How is it you have come now my beloved sons, at such a season, and in the

midst of these canicular heats, which are so dangerous to life?"

"Most holy Father," replied Cajetan; "we are on our way to Naples, to obey the orders of your Holiness, being willing rather to risk our lives than to be wanting in instant obedience to the Holy See."

These words astonished the Pope, who was already filled with admiration for Cajetan, and who congratulated himself at the thought that there existed in the Church, in those evil days, men of such faith and fervour. He received them accordingly with the most paternal kindness, asking them many questions as to the proposed new foundation, and then imparted to them the apostolic benediction, while he charged Monsignor Tiberti to see after their rest and comfort. He wished them to wait in Rome till the weather was a little cooler; but to this proposal Cajetan found many objections, and the Pope, seeing their firm faith in Divine Providence, and not wishing to diminish their merit, permitted them at last to continue their journey, convinced that a special and heavenly protection would be granted to them.

CHAPTER III.

THE RECEPTION OF CAJETAN AND HIS COMPANIONS AT NAPLES.—CAJETAN'S ADMIRABLE CONSTANCY.

CAJETAN had no sooner arrived in Naples than Count d'Oppido received him and his companions with open arms, and hastened to take them to the house he had prepared for them, and which he had supplied with everything necessary for a religious community. The only thing he asked for, in return for so magnificent a gift, was a constant remembrance in their prayers. Cajetan was enchanted, not only with the house, which had the double advantage of being in a perfectly quiet quarter, and next to a beautiful church dedicated to our Lady of Mercy, but also at the noble generosity of the count; and writing to describe the whole to Padre Carafa, he entreated him to send them some more subjects with as little delay as possible, so that they might at once begin their work. Carafa sent them six companions, worthy by their virtues and ability of helping Cajetan in this important mission. A general chapter was held at Venice in the month of September of that same year, when fresh elections took place, and Cajetan was appointed general prepositor of the Theatine Order, and superior of the community of "St. Maria della Misericordia," as their new house in Naples was called.

Everything being thus put on a proper footing, the Theatines soon gave ample proof of the zeal and fervour for which they were so noted in Venice and elsewhere. The only thing which distressed Cajetan was that their new house, being outside the town, it did not help their active works among the poor as much as he wished. Another thing annoyed him, and that was the magnificence and number of the gifts which Count P'Oppido poured upon them, which made Cajetan tremble for his beloved poverty. The count could not understand this, and wished to give large sums for a permanent foundation of the Order, which they might invest in farms and land. But Cajetan replied: "Our poverty, which distresses you so much, is part of our rule, and for the last ten years we have lived very happily, trusting solely in Divine Providence. I have embraced this poverty so thoroughly that death itself could not detach me from it. Do not think me ungrateful, or that I do not appreciate the generosity of your heart. But you must be contented with the merit of your kind intentions, and leave us with our poverty and confidence in God. The foundations of our Order are laid, not on earth, but in heaven; and in this way alone do we wish to live, as the apostles laid before us."

This generous answer of Cajetan's provoked the strongest opposition, not only from the count, but from the various religious Orders in Naples. The

latter even appealed to the tribunals to forbid the Theatines to open a house without the necessary foundation, declaring that it was tempting Providence, and deviating from the rule laid down by the Church for other religious Orders; and finally, a deputation was sent to Cajetan to remonstrate with him upon this innovation. Cajetan replied calmly that these objections against his Order had already been raised by the Cardinals in Rome, who, however, after careful inquiry had been satisfied that he was right. That the Holy Father himself had gone into the question, and finally thoroughly approved of the institution. That God was not less powerful now than He had been in times past. That Holy Church was only the more beautiful as the colours of her vestments were more varied. That Count d'Oppido must not feel hurt if they declined his gifts, as the only motive was the desire of the Theatines to become more perfect imitators of Christ and His apostles. That if, from having taken offence, he were to withdraw his alms from them altogether, God would raise up other benefactors to supply their needs; and as for the censures of the vulgar, that they preferred to be esteemed imprudent for following the example of the apostles and the counsels of Christ, than prudent according to the corrupt judgment of men!"

But the religious exclaimed: "Father Cajetan! give up all these odious novelties, and walk in the

ordinary ways of other religious Orders. With an assured and annual income, you will live more quietly and more securely.”

Cajetan, grieved at their persistency, answered: “Tell me, dear fathers, how can you call your incomes assured when they depend on climate, on rain or drought, on winds or storms, on freedom from locusts or blights, and a thousand other causes? How can you be sure that your farmers will pay their rents when poverty or bad seasons makes them impecunious?”

The fathers answered that a sterile year was generally followed by an abundant one, and that if their tenants would not pay they had legal means to compel them.

“But our holdings,” retorted Cajetan, “depend on no such fluctuating circumstances. They are based on Divine Providence, which is never subject to droughts or tempests. And we have writings more secure than yours, inasmuch as the Gospel is more certain than any human words. It is signed with the Blood of Jesus Christ, and its stipulations are as unalterable as its promises: *Quærite primum regnum Dei et justitiam ejus et hæc omnia adjicientur vobis*. It is enough for us if we strive to procure the glory of God and the observance of His holy precepts, and then we may feel sure that He will never let us need what is necessary for us. This our faith and confidence is more secure than any rents or revenues which you could assign to us.

We have had the experience in Venice, where, in the midst even of famine and pestilence, we never were in need of anything either for food or clothing for ourselves, or for what was necessary in church for the Divine worship."

The religious could not help being struck at Cajetan's extraordinary faith, and at the utter absence of all human considerations in his arguments, and owned themselves beaten, but Count d'Oppido was not yet convinced. However much he might admire Cajetan's blind confidence in God, he did not think it possible to carry it into practice. "Listen to me," he at last said to Cajetan. "You must not fancy that Naples is like Venice. In Venice people live very quietly, and so have plenty of means to help the religious Orders and the poor. Here luxury and display of all kinds absorb the incomes of our citizens, so that there is nothing left for good works."

Cajetan smilingly replied: "If Venice be different from Naples, I do not think the God of the Venetians is different from the God of the Neapolitans. In Him alone do I put my trust."

The Count, however, would not listen to reason in this matter, and continued to load the community with gifts. "So that by degrees," he said to himself, "they will have got all that they would not receive at one time."

But Cajetan was equally determined to persevere in his purpose, and at last, determined to cut the

knot of the difficulty, he called together all his brethren one morning, and telling them to take with them nothing but their clothes and their Breviaries, they all walked out of the house, leaving the key with Count d'Oppido, with this message: "Cajetan and his community have left the house which you so generously gave them, not to be ruined by your great liberality, which is so prejudicial to the spirit of their Order; and they are going to find a lodging elsewhere, to prove and see if the God of Naples be not the same as the God of Venice!"

This message filled the Count both with astonishment and remorse, and he exclaimed: "Oh! what great faith! what astounding detachment from the world are shown by these holy fathers! All other men run after money as desperately as these fly from it; all strive to acquire riches and property; and these give up what they have already got!" So saying, he hastened to meet them, entreating them to forgive his importunity, and saying that they would never again be molested by any attempts on his part to make them give up their poverty; but that he would leave them entirely free to live as they liked, trusting only in Providence.

But it was too late; Cajetan would not turn back. Only, not to sadden the good Count too much, he consented to accept the furniture of the house, which the Count warmly pressed upon them.

This all took place on the 24th of May, 1534, after they had lived for seven months at St. Maria della Misericordia.

Before closing this chapter we must add, that though Cajetan resisted any attempts to destroy the spirit of poverty in his institute, he was not the less grateful to the Count, whom he led by degrees into the highest ways of Christian perfection. Formerly he had been hasty and violent in character, and gave way to anger both in word and deed, especially with his servants. But under Cajetan's guidance he became patient, meek and gentle as a lamb. He even wished to join the Theatine Order; but was dissuaded by Cajetan. He helped, however, very much to the increase of the novices, so that before long the Neapolitan house numbered twenty-seven members.

CHAPTER IV.

CAJETAN AT ST. MARIA DEL POPOLO AND ST. MARIA DELLA STALLETTA.—HE PERFORMS A MIRACLE OF HEALING.

THE news of the departure of the Theatines from Count d'Oppido's house alarmed the Neapolitans, who went in troops to prevent their leaving the city, dreading above everything that

they would return to Venice. Houses and churches were offered them on all sides, and finally Cajetan accepted the offer of two noble ladies, who considered themselves only too much favoured to be allowed to find a shelter for Cajetan and his community.

The name of one of these ladies was Maria Laurenzi, widow of John Francis Longo, secretary of the King of Spain and his regent in Naples. The other was Maria d'Ayerbo, Duchess of Termoli. Of one heart and one mind, these two ladies were entirely devoted to works of charity, and only sought how they might advance more and more in Christian perfection. They both had devoted themselves to the incurable hospital in Naples, of which Madame Longo was the directress; and here they spent, not only their riches, but themselves, vying with one another in serving the sick with the tenderest charity, and in the exercise of the highest virtues. Having heard of Cajetan's departure from St. Maria della Misericordia, they hastened to offer him two or three small houses not far from the hospital; and this fact induced Cajetan to accept their offer in preference to all others, so pleased was he to be able once more to devote himself to the sick.

These houses were only rented by the year; but they had the hospital church for their services, which was called St. Maria del Popolo. Cajetan and his community spent three months only here;

but those three months produced a lasting effect on the sick, so powerful was the influence exercised by them in the hospital, and so wonderful the graces which attended their ministry. Their example also had the happiest effect on the secular priests who served the church of St. Maria del Popolo; and who, becoming faithful imitators of Cajetan and his companions, became, like them, the edification of the whole city.

Finding that the little houses where they were located were utterly unsuitable for a religious community, the pious ladies we have before mentioned bought another and a larger habitation for them, with a chapel adjoining, which they built expressly for Cajetan, and which he named St. Maria della Stalletta. An extraordinary miracle added to the veneration with which Cajetan was already looked upon by the Neapolitans. A lay-brother named Simon, going out early one morning to do a commission, fell into a hole which had been left open in the pavement, and trying to draw back his leg too quickly it was badly broken, and the doctors determined to resort to amputation to save his life. Cajetan implored them to put off the operation till the following morning, and spent the whole day until midnight in fervent prayer. Then he went to the poor lay-brother, who was in agonies of pain, unbandaged the leg, and told him to recommend himself earnestly to St. Francis of Assisi, and that he would do the same. The leg was in a

terrible state of inflammation, and the wound was already putrefied. Cajetan threw himself on his knees by the bedside, and after a fervent invocation to God for help, tenderly kissed the wound, made the sign of the cross over it, blessed the sufferer, and then, bandaging up the leg again, told him to have hope and confidence in our Lord, feeling sure that the cure would be effected. At dawn of day the surgeons came to perform the operation, but to their amazement found the man perfectly cured, and no sign of either wound or fracture. On questioning him, he related what Cajetan had done, and the doctors could only exclaim with amazement at the miracle, the news of which spread rapidly through Naples, all giving praise to God and to His faithful servant. This miracle is quoted by the Pope in the Bull of Cajetan's canonization.

CHAPTER V.

CAJETAN PROMOTES THE REFORM OF TWO CONVENTS,
THE DOMINICANESSES AND THE POOR CLARES.

THE spirit which animated Cajetan in his endeavours to reform the Church in Italy induced him to extend these reforms to the monastic orders. Father Carafa had a very holy sister

called Maria, the story of whose vocation was a curious one. Her family had betrothed her to a man of high birth and large fortune, the Count di Venafro, in spite of her entreaties to be allowed to choose a heavenly and not an earthly spouse. Everything had been prepared for the wedding, and escape seemed impossible, when Christmas eve came, and Maria begged to be allowed to go to the Dominican church in her bridal dress, to show herself to the nuns in the adjoining convent. The doors were opened; Maria with one bound entered in, exclaiming: "Adieu, gay world, with all your pomps and pleasures and vanities; adieu, parents and spouse, I will have no other spouse than my crucified Jesus!" Then, taking off her nuptial clothes, she hastened to put on the Dominican habit. The fury of her family may be imagined; but her perseverance and humility finally won the day, and for seventy-two years she lived in the constant exercise of the most heroic virtues. She was entrusted by the Holy See with the reform of the Dominican convent at the Sapienza, in Naples, where she established the rule of St. Dominic and its exact observance. She insisted on a rigorous *clausura* (enclosure,) and put an iron grille before the windows of the parlours, which visitors might not pass. She also enforced the rule that when priests or doctors were admitted within the convent the nuns should keep their veils down so as never to show their

faces. In all these reforms she was strongly supported by Cajetan, who became her constant adviser and director. Her monastery became a model for all others, and she carefully made notes of the different retreats and instructions given by Cajetan, in a book which still exists, and on which she had written: "6th March, 1540. A Memorandum of the beautiful counsels and spiritual teaching, given in our monastery of the Sapienza, by Father Don Cajetan, to our community. And who can ever write or speak without profit of such holy doctrines?"

Of her minute obedience to Cajetan's wishes the following is a specimen. Cajetan had introduced the plain chaunt into the convent, according to the Theatine use and the custom of the primitive Church. People objected to it as being too simple, and persuaded the superior to admit the Dominican music in choir, as being more consonant with the rule of the order. Cajetan having heard of it, wrote her the following note, which is still kept in a silver reliquary, in the Theatine church of St. Andrea in Rome.

"Rev. Mother,

"It has been told me that you have allowed the use of figured music in your choir. If so, it is not well done. Do not in future permit anything but plain chaunt, and complain of whoever it may

be who has changed it, if this change has been really made. Pray for me.

“Yours in Christ,

“D. CAJETAN.”

From that moment figured music was no longer heard in the monastery.

This holy superior was favoured with wonderful visions of our Lord on various occasions, and at her death a body of virgins was seen coming down to escort her to heaven. This house, for her sake, was the only one regularly directed by Cajetan during his life, and afterwards by his community; for the Theatines, in general, do not direct nuns.

We have already spoken of Maria Longo, the noble lady who devoted herself to the Incurable Hospital. She had conceived a strong wish to make a pilgrimage to the Holy Land; but by Cajetan's advice she determined instead to found a convent of Poor Clares adjoining the hospital, which she accordingly built. This convent obtained a special brief of approval from the Pope, Paul III., dated 19th July, 1535, and was soon filled with the flower of the Neapolitan nobility. These nuns, under Cajetan's guidance, reached so high a degree of mortification and sanctity that their monastery was quoted as an example of perfect religious observance by cotemporary writers. When the Theatine house was transferred to St.

Paul the Great, Cajetan induced the Capuchin Fathers to take charge of this convent, and their order was quickly spread throughout Italy. Maria Longo was not only the founder of this monastery, but herself received so much light from above for its guidance, and such varied theological knowledge was infused into her, that Cajetan himself continually came to her for advice in difficult questions. She foresaw and foretold the hour of her death, at which both Cajetan and Marinoni were present. And with the words, "See! my Spouse comes to fetch me!" she expired, after having worked various miracles, which were attested by a host of cotemporary witnesses.

CHAPTER VI.

THE CONVERSION OF PENITENTS.

THE conversion of noted sinners was one of the things which most excited the zeal of Cajetan. And in despair at the amount of vice and immorality which, at that time, prevailed in Naples, he would go into the streets of the city, crucifix in hand, and cry out: "For the love of God, turn! oh, turn from your evil ways! Why will you die, O house of Israel?" He prepared himself for this work of the apostolate by rigorous fasts and penances, and ardent prayers; so that God often

rewarded his zeal by wonderful conversions, especially among women leading evil lives. There were no convents of the Good Shepherd at that time; but he had a powerful helper in Maria Ayerbo, the Duchess of Termoli, who, when Maria Longo had joined the Poor Clares, had succeeded her in the direction of the Incurable Hospital. She determined to build a home for these unfortunate girls next to the hospital, in which proposal she was warmly encouraged by Cajetan, who obtained the necessary permission from Rome. When it was all ready he went himself, with a chain round his neck and a crucifix in his hand, to some of the worst houses in the town, and there, by his burning words of warning, first struck terror into the hearts of those abandoned women, and then, by dwelling on the mercy of God and the pardon offered to the penitent, induced many of them to come back with him to the home which had been prepared for them. When they had once entered it is incredible the pains he took to make their conversion, not a momentary impulse, but a radical change of heart and conduct. Of course, he had many disappointments, but a very large number were saved by his patience and perseverance, and in the end he gathered as many as three hundred of these Magdalenes in the convent, some of whom became perfect models of penitence. In this great work the pious Duchess of Termoli was his warmest supporter. Without herself

entering the monastery, or abandoning her beloved incurables in the hospital, she visited them continually, and by the example of her extraordinary humility, patience and purity, obtained a striking ascendancy over those wild and headstrong natures. Her marvellous charity was imitated by many other Neapolitan ladies; so that her virtues may be said still to bear fruit in that city. In her old age she thought of entering a religious order, and had even obtained a brief from the Pope for this purpose; but being warned by God in a dream that her end was near, she gave herself up entirely to preparation for death. Her devoted friend, Maria Longo, appeared to her in her last agony, assuring her of the rich reward she was about to receive in heaven. She was buried in the same tomb as her friend; and both, we may hope, are now united and rejoicing before the throne of God.

CHAPTER VII.

CAJETAN'S PROPHECY TO PADRE CARAFA, WHO WAS ELECTED CARDINAL.—HIS METHOD OF RULING A RELIGIOUS COMMUNITY.

WE have seen how successfully Cajetan strove to repair the injuries wrought by Luther in the souls of men. It is said of this so-called reformer that, being one day in a garden with

Catherine di Bore, whom he had married in defiance of all laws human and divine, she remarked to him on the great beauty of the night, and the brilliancy of the stars, and that he exclaimed: "Yes; but they do not shine for us." "And why?" she replied; "Are we deprived of all hope of a share in the kingdom of heaven?" Luther sighed heavily, and said: "Perhaps—as a punishment for having abandoned our state." "Then we ought to return to it!" exclaimed Catherine. "It is too late," replied Luther; "the car is too deeply sunk in the mud!" If he had only prayed! "How is it," continued Catherine, "that when we were Catholics we could pray with such faith and fervour; and now our prayers are so weak, so tepid, so unreal?" Luther's answer is not known. But how different was this man's career from that of Cajetan, who had wrought in almost every branch of the Church so true a reform, according to the mission God had given him. This was so strongly felt by Pope Paul III. that he wrote to Carafa, in Venice, imploring him to return to Rome, which was the birth-place of his Order, and found there a Theatine house. But this was not the Pope's only reason for desiring Carafa's presence. He had determined to make him a Cardinal, in spite of his opposition, and the additional reason he had given of his advanced age, as he was past sixty. But the Pope wrote him a third and a severe letter, insisting on his obedience; on the

receipt of which Carafa was compelled to come to Rome, with five of his companions. He thought this would be a good opportunity for a general chapter to be held of the whole Order; in which sense he wrote to Cajetan, who accordingly came to meet him in Rome, in the month of October of that year, 1535, bringing with him Padres Foscareno and Mazzalorso. Their house on the Pincio had long since passed into other hands, for nine years had elapsed since their departure from Rome. But they accepted the charitable hospitality of the Dominican Fathers, and established themselves at the Minerva.

Hardly had they begun their deliberations, however, before the Pope renewed his efforts to compel Carafa to yield to his wishes; and in spite of all opposition he created him a Cardinal, on the 22nd of December, and as a sign of special favour sent him the red berretta by special messenger to his cell. Carafa was very ill at the time, and when the Pope's chamberlain came in he found Cajetan also there, who, seeing the berretta, made the most energetic protest against the reception of it by Carafa, not knowing that the Pope's will left him no alternative but to obey. But Carafa, taking the berretta, gave it to the infirmarian, saying simply: "Hang it up on that nail in the wall." The poverty of these religious was such that they had not even a little table on which to place it. The Pope's messenger being gone,

Carafa explained to Cajetan the summary terms of the Pope's command. But even that could not overcome Cajetan's reluctance to Carafa's acceptance of the dignity; and he ended by saying: "If you receive this berretta you will rise still higher; but it will be to the injury of your relations;" which prediction was literally fulfilled.

During the three days which preceded Christmas, Carafa's malady came to a crisis. After the presentation of the berretta, in fact, he became much worse, and on Christmas-eve he was cold and pulseless for twenty-four hours, so that they thought him dead. But he recovered suddenly on Christmas Day, and was soon perfectly well.

The general chapter was held under the presidency of Cajetan, but daily attended by the new Cardinal, who was as devoted as ever to his Order, and undertook to find a house for them in Rome. The chapter being over, Cajetan returned to Naples, with Padre Foscareno, who had been elected Superior of the house of Sta. Maria della Stalletta, though sorely against his will. He was a man of prayer and of singular humility, and preferred infinitely to obey rather than to command. He complained, therefore, to Cajetan, that he had laid upon him a burden which he was not strong enough to bear. Cajetan, while encouraging him, made him this beautiful answer, which is worthy of being pondered upon by whoever is called upon to guide and direct others. "*My dear father, this*

office, which seems to you so difficult, will become as easy as possible if you act in a way to make yourself beloved by your subjects in our Lord." To love in the Lord is the secret of the saints, in whom the simplicity of the dove does not interfere with the wisdom of the serpent; nor gentleness and sweetness with firmness and energy. Of this admirable art Cajetan himself was a living example; and no one obtained from his communities deeper respect, or more perfect obedience, while all loved and esteemed him as a father.

CHAPTER VIII.

THE WAY IN WHICH CAJETAN AND HIS COMPANIONS EXCHANGED ST. MARIA DELLA STALLETTA FOR ST. PAOLO MAGGIORE, AND THE RESTORATION OF THAT CHURCH.

ON his return to Naples, in addition to his arduous duties towards the poor and sick, in the pulpit and in the confessional, Cajetan added the spiritual care of criminals condemned to die. A society had been formed in Naples for this work of mercy, of which Count d'Oppido was the head, and the members of which wore a white habit. But Cajetan's admission into it gave it, as it were, a new life, so admirable were his exhortations, so tender his treatment of the prisoners, and so

marvellous his influence over the condemned, while preparing them for their last dread passage. Happy indeed were those who could secure his services on such occasions, and whom he taught to accept all their sufferings willingly, in expiation of their crimes. In these, and so many other ways, Cajetan was held in such high estimation by the Neapolitans that, when his community increased so much as to make it impossible for them to remain in the little house of Sta. Maria della Stalletta, and Cajetan was thinking of returning to Venice, the whole city rose as one man to prevent their leaving Naples, and offering them other houses and churches, if only they would remain amongst them. After some time the church of St. Paolo Maggiore was decided upon, which was in the heart of the town. It had originally been a pagan temple, dedicated to Apollo. But in the time of Augustus it was consecrated to St. Peter; and afterwards, in 798, to St. Paul, after a famous victory won by the Neapolitans over the Saracens, who had recommended themselves especially to the Apostle of the Gentiles. This church, though very large, was in a miserable state. It was one of the twenty-two Neapolitan parishes, and was served by secular priests. So many difficulties, however, arose about the transfer that Cajetan had almost made up his mind to give it up and return to Venice, but before deciding went to call upon the viceroy, D. Pietro di Toledo, who

was then at Pozzuoli, and who, alarmed at the idea of losing the Theatines from Naples, assured him that he would take the matter in hand, and would bring it to a successful issue. He was as good as his word, and in 1538 the church was officially ceded to the Theatines, and the parish transferred to the church of San Georgicello.

The Neapolitans soon found a temporal, as well as spiritual improvement in the change. Cajetan's first thought was to restore the sacred edifice. "Let our house be as uncomfortable, our cells as poor, our food as scarce, our clothes as ragged as they may be, but the church must be richly and beautifully adorned." And very soon, to the amazement of the inhabitants, the dilapidated sanctuary became a model of beauty. The walls were repaired and beautifully painted, the altars and vestments were all renewed, the sacristy provided with every necessary. Cajetan himself adorned the altars, arranged the lights and the flowers, cleaned the pavement, and, in fact, made the church so perfect that no one came in without a feeling of reverence and devotion. He divided the choir of the religious from the body of the church, putting it behind the high altar, with curtains on each side, so that the singers were unseen by the congregation. He also followed the rule of the Pope, St. Clement, by insisting on the separation of the sexes in the church, "*Mulieres separatim sedeant*;" the men being on one

side and the women on the other; the latter being still farther divided by a wooden lattice-worked screen. Having thus arranged the building materially, he took care that all the functions and ceremonies of the church should be most perfectly and exactly carried out, according to the Roman ritual; while the exemplary modesty and recollection of the religious, their eloquent preaching, and their diligent attendance at the confessionals, soon made this church the most popular and eagerly sought after in Naples. Cajetan's personal sanctity, of course, added to the effect produced; and the congregation, although so numerous, was remarked as being the most reverent in Naples. The most rigorous silence was observed; no one dared open his mouth from the veneration for the house of God which Cajetan had impressed upon them. And even before coming into the church men were seen to compose their faces and study their movements at the very doors, fearing they might be excluded if they showed the slightest signs of irreverence.

Both in public and in private the praises of the Theatines were heard on all sides. And who could wonder at it, when they saw the immense good effected by them in every way? Yet all felt that Cajetan was the saint who had infused this spirit into his community, and their veneration for him increased daily.

CHAPTER IX.

CAJETAN SAVES NAPLES FROM HERESY.

AT that time there were three men in Naples of great talent, but who, being bitten with the new doctrines, ended in heresy and misery. One was a Spaniard, Valdesio by name; and the two others were Italians, Pietro Martire Vermigli from Florence, and Bernardino Ochino from Sienna. The first was a layman; but the other two were, one an Augustinian and the other a Franciscan. The two last were noted for their eloquence in preaching; so much so that the largest churches were not sufficient for the crowds who came to hear them. These three men had agreed together to introduce the Lutheran and Calvinist doctrines, and to found a new Church on the ruins of the Catholic one. The first thing the two religious did was to justify the saying of Erasmus, "that the pretended reform seemed to him a comedy, as it always ended in marriage." Ochino married a child whom he had seduced; and Vermigli married twice, after having been six years a widower. He died at Zurich, where he had been named professor of theology; but Ochino expired at Slaucow in Moravia, in 1564, after having led a wandering life of great misery. Valdesio, protected by his title of secretary to the King of Spain, died at Naples,

in 1540; but not before his mischievous doctrines had been detected and condemned by the Italian authorities. At the same time, Lelio Socino was teaching a new kind of Arianism in Vienna, to which he gave his name; and Valdesio was one of the first propagators of this sect.

Vermigli explained St. Paul's epistles in his monastery, of which he was unfortunately the abbot; but he both altered the words of the text and corrupted the sense. In this church the congregation we have spoken of as being founded to assist criminals condemned to death had their sittings, and they were so carried away by the magnificent oratorical skill of the preacher that many thought he was another St. Paul come down from heaven; so necessary is it for poor human nature to have an authoritative guide in such matters, who can detect the first rising of heretical doctrines. These three innovators, though they did not agree with one another, (what schismatics ever do?) Valdesio being a Socinian, Vermigli a Calvinist, and Ochino a Lutheran, yet all shared in the false doctrines of the so-called Reformation, asserting, "That the authority of Popes and Bishops was a usurpation; that the invocation of saints was a superstition; that fasting and celibacy were injurious to the health of the human race; that polygamy was permitted for the propagation of the species; and so on." Ochino added insinuations against purgatory, indulgences, the Blessed

sacrament, and the Holy Sacrifice; and especially impugned that great doctrine of the Catholic Church, that faith without works is not enough to ensure salvation. All these pestilent errors were afterwards printed in books and fly-sheets, and carefully distributed from house to house. And many read them, either from curiosity, or because they were attracted by the beauty of the style and the elegance of the books themselves; while some were delighted at the prospect of being able to indulge their passions and act without restraint.

Things went so far that at last Cajetan heard of the matter through some of his penitents. He went with F. Marinoni to hear Ochino preach in the cathedral, and there actually saw the devil, in a serpent-form, twisted round the neck of the preacher and whispering in his ear. Still more shocked was he to hear that the lies Ochino was openly preaching in the cathedral, were being secretly repeated by Valdesio and Vermigli in their monasteries.

The first thing he did was to write to Carafa at Rome, giving him minute details of the false doctrines these men were disseminating among the people, and telling him of the quantity of heretical books which they were spreading throughout Naples; entreating him to see the Pope at once upon the subject, so that he might devise some radical means of crushing the evil in the bud.

In the meantime, Cajetan determined, both by

writing and by word of mouth, to confute these abominable heresies, and to show the wolf's teeth under the lamb's skin which these men had made use of, and thus veiled their errors under the specious and flowery eloquence which had so greatly deceived their hearers. He forbid his penitents and all over whom he had any influence to go and listen to their sermons, exposed and condemned their doctrines, and unmasked their perfidious plot against the Church and the faith. But it is incredible the difficulty he found in this crusade against error; and all the more, as these three men were so conspicuous for their talents, and also from their position, that all the world, high and low, may be said to have run after them; so that Cajetan's warnings were treated as ridiculous, and his conduct as intolerant, scrupulous, fanatical, and even proceeding from envy and jealousy! Not only was he exposed to insults and menaces, but even attempts were made upon his life. Cajetan, however, went on his way regardless of the storm, thinking only of avenging the honour of God and saving the souls of men. And in the end he was victorious. Orders came from Rome to burn the heretical books and pamphlets in the open square, which was done, and proceedings were instituted against their authors, which they only escaped by an ignominious flight from Naples. The most cordial thanks were given to Cajetan for the vigilance and energy with which he had detected the

langer and found means to stop the movement. And a sermon which he preached soon after, resulted in the recantation of their errors by upwards of three thousand persons.

The good effect of his energetic movement in this matter was not confined to Naples, but extended even to Lombardy; and soon after, the tribunal of the Holy Office was inaugurated in Rome for the maintenance of the faith, mainly by Cajetan's influence and Carafa's assistance; so that he well deserved the praise given him by the Church: *Hæresum monstra et latebras non semel detexit ac profligavit.*"

CHAPTER X.

CAJETAN RETURNS TO VENICE AND VERONA.

AT the next chapter held of the Theatine Order Cajetan was elected Superior of the house in Venice, where, after Carafa's departure, there had been no one of equal weight or authority. This news was a terrible blow to the Neapolitans, who felt they were losing an apostle, and especially to the nuns of the Sapienza convent, whom he had so long guided and directed. Cajetan himself felt the parting keenly with so many of whom he had become the spiritual father; but as he never saw in any event aught but an expression of the Divine

Will, he never hesitated to obey; and choosing three companions, started immediately for Venice. "Their example," he said, speaking of the fathers who accompanied him, "will serve to cover my demerits, and will glorify that religion which I only obscure and dishonour."

However much Naples might grieve, it is certain that Venice rejoiced inexpressibly at his return, and every one came to welcome him back, from the noblest senators to the humblest of the poor. He at once resumed his old labours of preaching, confessing, visiting the sick, and especially those in the incurable hospital which, as we may remember, he had founded. His return to Venice had two special motives: one, the re-establishment of his Order at Verona; and the other to save Venice from the heresy which threatened that city from the same causes as at Naples.

The return of the Theatines to Verona was mainly at the entreaty of his old friend, Monsignor Giberti, to whom Cajetan felt he could refuse nothing; so that, in 1541, he came himself with a certain number of fathers, and established them in their old quarters of St. Maria di Nazaret. The account of this visit of Cajetan's to Verona is found in a memorandum of the Archbishop of Taranto, Monsignor Caracciolo, who wrote: "No one can express the change that came over the town after his arrival with his companions. Their sermons were so edifying, their direction in the

confessional so admirable, and their example so winning, that from the furthest ends of the diocese people flocked by the thousand into Verona to profit by their teaching. To the great delight of the bishop, this city, which used to be so indifferent to Christianity, became like a monastery of fervent religious.

The secret of Cajetan's extraordinary influence was always the same; his fervent prayers and mortifications, his diffidence in himself, and his implicit confidence in God. He preached also quite as much by example as by other means. Monsignor Giberti, knowing their extreme poverty and their rule of not asking for anything, determined to send them their dinner regularly from his kitchen. For some days Cajetan accepted this kindness without remonstrance. But finding that the bishop meant to go on doing this every day, he went to him and said: "Monsignore, Do not think us ungrateful for your charity and generous gifts if I speak to you with all frankness and simplicity. Your generosity in maintaining us so abundantly and constantly takes away from us that spirit of poverty and dependence on Divine Providence which is the foundation of our institute. We are enrolled under the standard of the cross, which obliges us to lead a mortified life, not one of softness and delicacy. What would become of our poverty if we were thus abundantly supplied with good things, and never allowed to feel the

touch of want? We implore you, therefore, Monsignore, to place a check on your liberality, and to leave us free to live as poor Theatines."

The bishop, however, argued with Cajetan that to accept this daily food as an alms from the hands of God was in accordance with the rules of their institute. But Cajetan thought otherwise; and at last declared that if the bishop persisted they would leave Verona and return to Venice. But it happened as the bishop had foreseen, that when his daily supplies ceased, other people forgot the poor Theatines, and very often they had nothing but vegetables to eat, and even thought it a gala day when they could get an egg. But if they suffered in body, Cajetan was delighted at the spirit of their institute being so implicitly carried out, and by degrees their trust in God's providence was rewarded by supplies coming from other quarters.

In the year 1542 Cajetan returned from Verona to Venice, when he heard to his dismay that Ochino had arrived there, and was going to preach the Lent course of sermons in the church of the Santi Apostoli, by the express command of the Pope Paolo III. His eloquence soon produced the same effect in Venice as in Naples, and crowds flocked to hear him. Cajetan's first idea was that he had repented of his heresy and was anxious to retrieve his position. But on going to hear him he found it was just the contrary; and that he

was using the same artful means as in Naples to spread his new heresies. He lost not a moment in denouncing him in Rome and in Venice, by answering his errors in the pulpit, and imploring the Apostolic Nunzio to impose silence on the perfidious orator. The legate consequently interdicted his preaching; but then on all sides voices arose from the most powerful persons in Venice, who, completely deceived and seduced by the apparent goodness and ability of Ochino, implored the Nunzio not to deprive Venice of the benefit of such an orator. Unfortunately their authority prevailed over Cajetan's warning, and after three days of suspension Ochino again appeared in the pulpit. Cajetan wrote again to Carafa to move the Pope to summon Ochino to Rome. This the Pope did, wishing to be assured of his doctrines, but at the same time having been so favourably impressed by him that many persons (among whom was Ochino himself,) imagined he would make him a cardinal! Ochino accordingly started for Rome; but stopping at Florence on the way, met Vermigli, who strongly advised him not to return to the Pope, saying he was mistaken if he imagined that honours or approbation awaited him at Rome; that, on the contrary, he would find only disgrace, chains, and death. "Let us leave this superstitious Italy," he concluded, "it is for us too troubled a sea. Let us turn our steps to Germany or Switzerland, where we shall certainly

find a safe haven. Here is a letter of courteous invitation from the Duke of Saxony, with plenty of money for our journey."

This was indeed a fatal counsel from a false friend. Ochino was not only a Franciscan, but general of the Order; and now, trampling under foot conscience and reputation; he tore off the habit of Christ's follower, and sent back the insignia of his faith. What a disenchantment for those who had looked upon him as a saint! But the one who was most bitterly deceived and disappointed was the Sovereign Pontiff himself, to whom Ochino wrote from Geneva a letter so biting; and so full of malice and calumny; that Paul III. had actually resolved, and proposed to the Consistory, to suppress the whole Order of which the unhappy apostate was the superior-general: but at the entreaty of some of the Cardinals he reconsidered the sentence.

Some people assert that Ochino died in the greatest misery, and unrepentant; but others say that, thanks to Cajetan's prayers, he was converted again before his death; and that the emissaries of the sects, finding that he had returned to his old faith, murdered him in his bed.

The fall of Ochino raised Cajetan's reputation for prudence and foresight enormously in Venice; and the esteem in which he was held was greatly enhanced by two wonderful miracles which he worked at that time; one on a Venetian lady who

was given up by all the physicians, and whom he cured instantly by a relic of St. Andrew the apostle; the other was on one of his own community, a deacon, who had gone out of his mind and was about to be removed to an asylum, when Cajetan, by earnest prayers and through the intercession of our Lady, had the joy of seeing him entirely restored to his senses; nor had he ever any return of his malady.

CHAPTER XI.

CAJETAN RETURNS TO NAPLES.

AT the triennial chapter of the Theatines, which was held this year in Venice, so earnest an entreaty was sent by the Neapolitans for Cajetan's return to their city, that the chapter decided in their favour; and Cajetan accordingly set sail in the May of this year, 1543, in a vessel bound for Naples. The weather, when he started, was calm and lovely; but very soon a great storm arose which threatened the ship and all embarked in her with destruction. The sailors at last gave up all hope of saving her; but Cajetan, after earnest prayer, taking an "*Agnus Dei*" in wax which he carried about with him, turned to the crew, and said: "My brothers! this is what will save us; this is the Immaculate Lamb, who commands the

winds and the sea, and gives calm. Whilst I throw into the sea this effigy of the Lamb of God, do you also, with hearty penitence, throw away the sins of your past lives into the waves; and you will see that the storm will cease, and we shall be safe."

As he had said, so it came to pass; and it was really wonderful to see how, all of a sudden, the sky cleared, the wind ceased, and the sea was stilled; while a soft but favourable wind sprang up, which brought them safely and quickly into port. The sailors were prepared almost to worship Cajetan for their preservation; but he turned their fears to account by proving to them the urgent need of putting their souls in order, and thus being always ready to meet the perils of their daily life; while he set before them the far greater dangers of eternal perdition should death surprise them before they were reconciled to God.

The moment he arrived, he went straight to the church of St. Paolo Maggiore to pour out his thanksgivings before the Blessed Sacrament. The people heard of it, and flocked in crowds to see him once more, and to welcome him back; so that he found himself compelled to say a few words to them from the steps of the altar, words which kindled in all hearts a warmer love of God and a keener anxiety to serve Him. Then, without thinking of rest or food, he went into his confessional, and there spent the remainder of the day, advising, consoling

and helping all who came to him. The same burning charity, a month or two later, made him set out for Rome, in spite of the burning heat, to give a piece of advice to his old disciple Cardinal Carafa. He had ascertained that, owing to the multiplicity of business, and the arduous labours for the Church in which he was engaged, he had given up saying Mass regularly every morning. And the reason was that he had no time for the previous long preparation which he considered necessary before celebrating the Holy Sacrifice; and many in Rome had advised him only to do so two or three times a week on this account. But Cajetan thought otherwise, and in spite of the heat and his sixty-four years he flew to give the necessary warning to his friend: "Do not be surprised," he said, "at my unexpected appearance. Your abstention from the altar for fear of not approaching it with sufficient reverence, is a false humility, which takes away from the honour of God, the glory of the saints, and the strength of the Church; while it deprives the living and the dead, and especially ourself, of untold treasures. You have ever expressed most strongly upon seculars the necessity of partaking frequently of the Eucharistic food; how then can you so often go fasting yourself? I know that upon you is laid the burden of some of the most important works of the Church; but the best way to carry out such works with success is to have recourse to the Holy Sacrifice of

the Altar, which is a more powerful helper than any other, and from whence alone you can derive light and strength. Your incessant occupations in the interest of God and His Church will be your best preparation for receiving your God. And if your devotion be less tender, it will probably be stronger and more meritorious. Therefore I entreat of you to go back to your old custom, which is inscribed in our constitutions, to offer daily the Sacrifice of the Immaculate Lamb of God, and to feed upon His Body and Blood."

At first, Cardinal Carafa was extremely surprised at Cajetan's unexpected visit and advice; but feeling that he was right, and that in vain man labours to build a house unless the Lord Himself be the builder, he at once confessed his error, thanked his friend warmly for his charity, and promised faithfully to follow his advice, and never omit his daily Mass except in case of illness, which promise he faithfully kept to the end of his life. But in vain did he try to persuade Cajetan to remain a few days with him; having delivered his message and gained his point, the holy old man returned the very next day to Naples, having only spent one night in Rome.

At this time he was not only Superior, and rector of one of the most important parishes in Naples, but he was universally revered by men of every rank and condition. Yet he would continually perform the lowest offices in the house, brushing

the clothes, sweeping the floors, washing the dishes, carrying the wood, and serving everybody with a promptitude and diligence which could not have been surpassed by the lowest servant in a house. The example and imitation of Christ was his constant rule as Superior. Rarely did he adopt a tone of authority. If compelled to do so, he used such sweetness and gentleness that his orders seemed more like prayers than commands. Having, however, received a warning that his end was not far distant, and preferring obedience to anything else, he made so many requests to the chapter to be relieved of his post as Superior, that in 1544 his request was granted. In writing to a friend about this time he ended with the words: "Let us rejoice, for the day of our liberation is at hand;" which was only one of many proofs that God had warned him of the speedy close of his earthly life.

His entire detachment from all things here below was shown this year by his refusing to receive certain members of his own family, who had come with great pomp from Vicenza to see him. He would neither go to their house nor allow them to come to his monastery. If they had arrived with greater simplicity he might perhaps have been less inexorable; but his hatred of everything which savoured of luxury, and his anxiety to hide his own noble birth and origin from those around him, made him persist in his

refusal to receive them. But the more he endeavoured to hide his extraordinary virtue the more our Lord revealed it. And a miracle which took place at this time in his monastery, when on a certain day there was nothing to eat in the house, and he quietly said: "Ring the bell as usual for dinner, and have confidence in God;" while a few minutes later the porter received a basket full of food of a more delicious kind than any they had ever tasted, confirmed the belief in his extraordinary sanctity, not only among his brethren, but throughout Naples.

CHAPTER XII.

CAJETAN'S LAST ACTIONS.

WE must not imagine that because Cajetan resigned his office as Superior, to have more leisure to devote himself to prayer and preparation for the last great change, that he therefore neglected any of his former works of charity. On the contrary, he seemed to redouble his labours. His day was spent thus: after a short night and a long preparation for his Mass, he offered up the Holy Sacrifice; then he served another Mass in thanksgiving; after which he went into his confessional, which was always thronged with people, and only left it to preach or to visit the sick in hospital, or

in their own homes, when he would make their beds, clean their rooms, take upon himself the lowest and most disgusting offices, and often carry on his back mattresses, linen, tables, or other things for his patients, which he had obtained from the charity of his richer penitents. In fact, he never preached in the latter years of his life without in some way bringing in the urgent needs of the sick; and he would plead for them so earnestly that very often men would come to him after his sermon and beg to be taken to the hospital. This he joyfully did; and often induced his companions to become themselves infirmarians, or at least frequent visitors, to the sufferers, while he obtained in this manner ample means to relieve their wants.

He was always devising some new and fresh schemes for helping the poor; and about this time he carried into effect a plan he had long meditated, which was to open a kind of official loan company, where the poor could obtain money on their goods without paying the usurious interest demanded of them by the Jews and the pawnbrokers. It was true that Charles V. had driven the Jews from the kingdom of Naples, but their place was taken by bad Christians, who ruined the poor by their exorbitant charges. Marinoni then proposed to Cajetan that a fund should be raised to enable them to lend small sums to the needy without interest, and Cajetan approving of the proposal,

determined to carry it into effect. Count d'Oppido was foremost in this as in every other good work, and in 1547 a large building was erected for this purpose, and placed under government control; and the whole being wisely and economically administered, the poor people were free from the usurious oppression of the pawnbrokers, while they obtained without difficulty the small loans they required, and which they, in most cases, faithfully repaid. The money flowed in so quickly that in a very short time they were able to lend as much as three hundred thousand dollars in gold; and their example was followed by many other towns in Italy.

CHAPTER XIII.

THE LAST PROOFS OF CAJETAN'S PERFECT OBEDIENCE.

IN the year 1547 another chapter was held in Rome by the Theatine Order, which Cajetan was compelled to attend, and he lodged during that time with his old friend Carafa. It was necessary to revise the constitutions, and it is needless to say that one of the main points insisted upon by Cajetan was the maintenance of their rule of absolute poverty and entire dependence on the providence of God. Another proposal was brought before the chapter, to which Cajetan reluctantly

agreed; and that was a union between the Theatines and the Congregation founded by St. Girolamo Emiliani, who had lately died, and whose brethren (called "Somaschi") had made a formal demand for incorporation with the Theatine Order. So anxious were they for a favourable reply to their petition, that they addressed themselves both to the Pope and to Carafa before the meeting of the chapter, imploring them to use their influence with Cajetan: the result of which was a long letter addressed to him by Carafa, exhorting him to receive the Somaschi as brethren, and assume the care and government of their Congregation.

Cajetan, on the receipt of this letter, and knowing also the wishes of the Pope on this subject, supported the proposal in the chapter, and it was granted. But as he had expected, the union did not last; and after nine years it was dissolved by Carafa himself, who had then become Pope under the title of Paul IV. The Somasca Congregation had never made any profession of poverty like the Theatines, and had devoted itself entirely to the care and religious education of poor children; so that they could not work with an Order the constitutions and scope of which were so different. If Cajetan consented to and even favoured the idea of their union, it was simply from a spirit of obedience and humility.

In the same way, God permitted that Cajetan should be once more elected Superior by the

chapter, in spite of his remonstrances. He resigned himself solely on the ground that our Lord esteemed the sacrifice of our own will more highly than prayers or works done according to our personal tastes or wishes. "Thus our Divine Master acted throughout His whole life, even to His death upon the cross," replied Cajetan to one who was condoling with him on the undesired appointment. "And who can sufficiently estimate the value of those words of His to His Eternal Father: *Father! if Thou wilt, remove this chalice from Me. But yet, not My will, but Thine be done.*" (St. Luke, xxii. 42.)

It was a real sorrow to him to part with Carafa on this occasion, feeling that he was seeing him for the last time; and in the same way it cost him a great deal to leave Rome and its glorious sepulchres, although comforted by the blessed hope of soon being face to face with those great saints in heaven, whose relics he so revered on earth. Our Lord deigned to give him a special proof of His favour on the occasion of his return to Naples, whither he hastened to celebrate with his community the Feast of the Ascension. His two companions were F. Pietro Veronese and a cleric named Giacomo; but although they hurried their journey as much as possible, the vigil of that Feast found them at Aversa only, which was eight miles from Naples. At two o'clock in the morning the coachman stopped, saying that his horses were too

tired to go on, and that, as the road further on was very bad in parts, he could not venture to continue in the dark. Cajetan, however, nothing daunted, and full of confidence and faith, replied: "Feed your horses, and give them a drink, and then do not fear, they will go on merrily. Only have trust in God, Who certainly will guide and guard us on our way with His all-powerful grace and protection." The coachman went on accordingly; and all of a sudden, a figure appeared going before the carriage, with a light which illuminated the whole road as if it were mid-day, and led them in this way straight to St. Paolo Maggiore, when it disappeared. At that moment the bell for matins was ringing, and Cajetan, much delighted, and taking no notice of the coachman's expressions of amazement at what had happened, went straight into the sacristy without changing his travelling dress, and putting on his vestments, joyfully offered the Holy Sacrifice in thanksgiving for their safe return; while his companions, more edified than ever at the way this old man forgot all his fatigues in his pious exaltation of spirit, felt their own zeal and piety rekindled by his example.

CHAPTER XIV.

FATAL ILLNESS OF CAJETAN; AND ITS CAUSE:

WE have before alluded to the share Cajetan had taken in the establishment of a supreme tribunal in Rome; to detect and decide upon heresies and impieties such as those of Ochino and Valdesio. The Viceroy of Naples, D. Pietro di Toledo; from his own zeal for the faith, and that of his master the Emperor Charles V., strove to introduce the same tribunal in Naples; but the Neapolitans stoutly resisted the idea. The Cardinal di Compostella had sent from Rome two very learned Dominicans to act as inquisitors; but the people rose *en masse*, and the Viceroy would have yielded to their wishes had not an unfortunate accident roused the feelings of the nobility as well as the populace, and brought about something very like civil war:

The accident was this: certain men were being carried to prison for theft, when some one cried out that they were only guilty of having spoken against the new tribunal. Three young noblemen heard of it and rescued the criminals; which so enraged the Viceroy that he condemned the three young men to death, and even had their bodies exposed in the public square to strike terror into

the minds of the rioters. But this cruel and unwise severity exasperated the nobility, who, forming a league called "*The Holy Union*," took up arms against the governor, and joined the mob in their assault on the citadel, so that the streets of Naples very soon ran with blood.

Cajetan's despair may be imagined at this state of things. Crucifix in hand, he went from one to the other, imploring each side in turn to forgive and lay down their arms; for the love of that Divine Redeemer who prayed for His murderers on the cross. Whole nights were spent by him in prayer and penance, to appease the wrath of God for the unhappy city; while he organized public processions to obtain from our Lady and the saints the restoration of peace and the calming of men's passions. On this occasion he composed the following prayer, which is even now recited before the Blessed Sacrament during the novena of the saint:

“Respice, Domine, Sancte Pater, de sanctuario tuo, et de excelso cœlorum habitaculo, et vide hanc sacrosanctam hostiam, quam tibi offert magnus pontifex noster, sanctus Puer tuus, Dominus Jesus Christus pro peccatis fratrum suorum, et esto placabilis super multitudinem malitiæ mundi. Ecce vox sanguinis fratris nostri Jesu, clamat ad te de cruce. Exaudi, Domine; placare Domine; attende et fac ne moreris propter te metipsum, Deus meus; quia

nomen Tuum invocatum est super civitatem istam et super populum tuum, et fac nobiscum secundum misericordiam tuam. Ut civitatem istam defendere, pacificare, custodire et conservare digneris.

“Te rogamus, audi nos, &c.”

Finding, however, that neither his prayers nor his entreaties availed to stem the turbulent passions of men, he made the heroic offer of his own life to appease the wrath of God, and this sacrifice was accepted. He was at once seized with a violent fever, of which the proximate cause was the excessive fatigue he had undergone, his entire disregard of himself, fearing to lose a single precious moment, and the excessive penances to which he had subjected his already worn-out frame; but the real reason was his heroic charity, which made him an acceptable victim for the salvation of his brethren.

CHAPTER XV.

CAJETAN'S DEATH AND BURIAL.—HIS SEPULCHRE.

CAJETAN'S illness was increased by the bad news which arrived about that time regarding the suspension of the Council of Trent, from which he and all good Catholics had hoped so much, both

for the repression of heresy and the real reform of the Church.

Cajetan's doctor was named Antonio Capponi, and he, seriously alarmed at the state of his patient, was anxious to call in other advice in consultation. Cajetan's community were equally desirous to do everything in the world to save so precious a life, but they did not dare do so without the permission of their Superior, and that Superior, unhappily, was Cajetan himself! At last they ventured to ask him; but he energetically replied: "Why so much diligence and anxiety to preserve a life so useless to the world? How can you expect me to be so careful of a miserable body which is my worst enemy, and which for so many years has continually waged war with my soul? Is it to this traitor that you wish to give fresh strength and fresh arms to work evil? An ordinary doctor is more than enough for such as I am. Let him do for me whatever he thinks right, and then let us leave the cure to God."

He then went on to speak of religious poverty, of the contempt of ourselves, of confidence in God rather than in men; and he spoke with such vigour of spirit and strength of voice that the doctor, who knew he was dying, could only attribute it to a supernatural power. With similar feelings he refused the expensive remedies which were proposed to him: "Such medicines," he ex-

claimed, "are all very well for sick princes or great personages; but are in no way suited to a poor religious, to whom common and simple remedies should suffice. Let us have confidence in that good God who watches over us as a loving Father, and on whom our life and health depend."

The doctor insisted, however, on his accepting a mattrass, for, lying as he was on a miserable straw bed, he justly feared that bed-sores would be the result. But Cajetan, greatly disturbed, exclaimed: "Do you propose to me, a sinner who needs daily penance, a soft and comfortable bed? To my vile flesh luxury and ease? Do you imagine that in these dregs of my poor life I am to yield to sensual indulgence, and lay down my arms at the very moment when I have to fight that last and most serious battle which the devil wages with those on the point of death? No, no! that can never be! I must and will die as a penitent, on ashes and on straw."

All this time his pulse was so irregular, and his fainting so frequent, that the poor doctor despaired of doing him any good. The only thing which seemed to comfort the dying man was to have read to him the Gospel of the Passion, praying out loud between times, and begging his reader to stop when any passage particularly struck him. Many devout seculars came into his poor cell, who had implored leave of his brethren to allow them to see him once more and have his blessing. And all

stood in deep and silent admiration at the way he was affected by the details of our Lord's sufferings, which he felt so vividly that one might have imagined he heard of them for the first time. In these dispositions he received all the last Sacraments; making continual acts of the most fervent love of God. He did not forget, either, his beloved city of Naples, and went on repeating, amidst his ejaculatory prayers: "*Ut civitatem istam defendere, pacificare, custodire et conservare digneris; Te rogamus audi nos.*"

From time to time he asked for news of the strife going on in the city, hoping that the fury of the citizens would be appeased; and it was remarked that whenever the reports were unfavourable his sufferings seemed to increase. At last, pressing to his breast his crucifix, which he had always worn, he called his brethren, and said: "My beloved brothers! you know that I have always lived with you as a poor man, and as such I will die. Even from the first I have earnestly wished to keep this beloved poverty as my companion, so as not to have of my own even a little earth in which to be buried. This poverty is the only patrimony I can leave you; but one which will be always sure and safe, if you preserve it together with an implicit trust in Divine Providence. I recommend to you the exact observance of our rules and constitutions, and all your usual zeal for the conversion of souls. I have continually

prayed God to give me the spirit of prudence and circumspection, so as never to offend or sadden my neighbours. I do not think I have ever willingly annoyed or vexed any of you; but if it be otherwise, *delicta enim quis intelliget?* And if I have ever offended any one, now, with all my heart, and with the deepest humility, I humbly ask his pardon."

He wished to say more and express still deeper feelings of humility and penitence, but the tears of his brethren and friends stopped him. Then he turned his eyes again on his crucifix, contemplating it with the tenderest love. He could not speak, but the expression of his face said more than any words could have done. It was marvellously calm and beautiful, as if already tasting the delights of paradise. In truth, (of which solemn evidence was given at the time of his canonization,) there is no doubt that Cajetan was favoured with celestial visions before his death. All the circumstances are minutely described in the course of those proceedings, but it will be enough to say that on the 1st of August, being the feast of St. Peter in Vincoli, our Divine Redeemer appeared to Cajetan, and after having in a mysterious manner made him participate in His Passion, announced to him that in seven days He would send His holy Mother to escort him to paradise. Accordingly, on the 7th of August, which on that year 1547 fell on a Sunday, Cajetan, who had all

along preserved his senses and his entire consciousness, showed by a holy joy and the brightest expression of countenance, that he was momentarily expecting the fulfilment of the Divine promise. And this promise was literally fulfilled; for the Blessed Virgin appeared to him to comfort him in his last agony, and to bear his soul to paradise. We say to comfort him; for God permitted the enemy of souls to assault him with doubts and fears at the last moment, which were dispelled by the intervention of our Lady; so that the devil was compelled to retreat discomfited. At the last a voice was heard, saying: "Upwards, Cajetan! my Son is calling you. Let us depart in peace!"

At that instant, with a smile on his lips and his hands uplifted, he raised his eyes to heaven, and joyfully responding to the call, his holy soul flew upwards, and his pure spirit left this earth, without a sigh or a struggle, to take its place among the blessed in heaven.

It is said that the first to know of his glory was St. Peter of Alcantara, who, by a special favour, saw him, while in Spain, fly up to paradise, and announced the fact to his religious brethren, pronouncing at the same time a wonderful eulogium of his sanctity. But then, thinking of the terrible loss he would be to the Church on earth, he could not help adding in a mournful voice: "This day

one of the principal columns of Holy Church has fallen down!"

To other saints also was Cajetan's glory revealed, and it was even asserted that he had a place in heaven near the Seraphim and next to St. Lawrence.

No sooner had the fatal news of Cajetan's death spread through Naples, than the whole city flocked to venerate his remains, and to weep over one whom they justly regarded as the father of their country. But the greatest marvel was the instant cessation of the civil war then raging in Naples, and the prompt re-establishment of peace and order. Cajetan had offered his life for the pacification of Naples, and it had been accepted by God, so that the Senate decreed that out of gratitude the anniversary of his death should annually be kept with a solemn service, and that the whole body of electors should assist at the Holy Sacrifice, and offer so many wax candles in perpetual remembrance.

The year before, that is in 1546, Luther had died; but how different was his end from that of the saint who had been sent by God to refute his errors! "As a man liveth, so shall he die." While Cajetan's death brought nothing but peace and grace to the world, Luther's was the signal for rebellion and discord, and the cause of the loss of innumerable souls.

According to the custom of his Congregation

Cajetan was buried in the simplest manner, and after a time his body was removed to St. Paolo Maggiore, together with those of the first fathers of his Order, with the following inscription: "*Under this stone rest, in the peace of Christ, the bodies of the Blessed Cajetan of Tiene, of the B. John Marinoni, (Venetian,) and others of the first fathers of his Order, whose memory will be ever in benediction.*"

As to Cajetan's personal appearance, he was well-proportioned, rather above the average height, with large, bright eyes, though grave and modest; a well-formed nose, and a mouth of which the expression was the sweetest possible. He had naturally a round face and a beautiful colour; but fatigues and penances had made him thin and pale. His hair was dark and long; his beard was cut short; but the nobility of his person was shown in every movement, while he had a natural dignity of manner which no amount of humility on his part could altogether conceal. When he was preaching his eyes shone like stars; and his whole manner and expression were so sympathizing, and at times so joyous, that it consoled and cheered the most troubled souls. He was sparing of his words, but they always were wise and prudent and to the point. Though so sweet and gentle to all who suffered, he could be majestic and even severe towards hardened sinners, and knew how to bring them to repentance and arouse both their

consciences and their fears. No portrait ever did him justice, as although the features might be like, the graces which shone in his face could not be rendered either in sculpture or painting.

CHAPTER XVI.

THE SANCTITY OF CAJETAN.

THE invocation of Cajetan may be said to have begun from the moment of his death, for all the people looked upon him as a saint. And it is worthy of note that in spite of the severity of the decrees of the Holy See on this point, an exception was made for Cajetan by both Paul V. and Gregory XV. But that did not satisfy the zeal of his sons, who instantly commenced the cause of his beatification. St. Andrew Avellino and Father Castaldo were the postulators, and obtained in 1629 from Urban VIII. the desired decree. Great were the rejoicings throughout Naples; but still greater when his canonization was announced, decreed by Clement X. in 1670, and celebrated in April, 1671, together with that of St. Francis Borgia, St. Philip Benizi, St. Lewis Bertrand and St. Rose of Lima. Of these five holy souls the first place was given to St. Cajetan;

and when the general of the Theatines went to thank the Pope for his speech, in which he so greatly exalted this noble servant of God, he replied: "My dear fathers! I rejoice with you and for ourselves that we have been able to proclaim the sanctity of your saint and ours." The bull of his canonization, however, was not published till 1691, by Innocent XIII.

Among many letters from crowned heads begging for his canonization was a beautiful one from Louis XIV., King of France, to the Pope, detailing the immense good which had been operated by his Order in Paris, and the extraordinary reform among the clergy which had been the result. The Venerable Orsola Benincasa, when interrogated as to her own estimate of Cajetan, who was not then canonized, replied: "He is a saint of whom the world at present knows little; but the time will come when there will be so much devotion among the people, and such veneration of him everywhere, that his sepulchre will be one of the most favourite places of pilgrimage."

The same devotion was felt for St. Cajetan in Spain, where the queen had his picture always in her room; and in Portugal, where prints of him were seen in every house. In Bavaria the Electress, Adelaide of Savoy, publicly attested "the innumerable favours which St. Cajetan had obtained for their electoral house, and the miracles which had resulted from imploring his intercession;" she

speaks of him as a "fountain of grace," and declares him to be "one of the columns which sustain the Church." She had a medal struck in his honour, and attributed to him the birth of an heir after many years of sterility.

It was the same in Bohemia, in Austria, in Hungary, in Poland, even in England and Holland. And we must not omit the islands of Sardinia, Corsica, and Malta, where the most magnificent feasts were inaugurated on the occasion of his canonization. But it was the same in South America. From Brazil, from Peru, from Mexico, and throughout the West Indies, the bishops wrote enthusiastically of the devotion of the people towards this great saint. And from Persia, China, India, and even the island of Borneo the same tidings came. In some countries they did not even know his name, and only called him "the saint of many miracles."

It is needless to say that in Venice, where he had resided so many years, in Genoa, Pavia, Vicenza, and throughout Umbria, the devotion towards him whom they termed "The Father of Prodigies" increased daily. Even where there was no house of the Theatine Order, secular priests would unite together in community, under the title of "Priests of St. Cajetan," so as the more zealously to carry out their active missionary works. Convents, communities, colleges and schools chose him as their patron, and placed themselves under

his protection, while in Sicily the Senate at Messina, Syracuse and Palermo solemnly assisted at the proclamation of the Bull, and attributed to his protection their escape from a pestilence which was ravaging neighbouring countries. As for Naples, the citizens addressed a letter to Pope Alexander VII., in which they said that "his feast had been solemnized with a royal splendour which could not be exceeded." Triumphal arches in every street, temporary altars erected on every side, thousands of lamps and wax tapers burning in every window, fireworks lasting far into the night; thus did the fervent Neapolitans express their joy and thankfulness. At Rome the devotion was no less fervent; and Pope Innocent XI. sent to all the Catholic crowned heads an account of the wonderful graces obtained through Cajetan's intercession, and ordered this invocation to be used in all churches in Rome: "*Ora pro sancta Ecclesia Dei, Pater Caietano.*"

It is narrated by B. Jane-Maria Bonomo, who was called the seraphim of Vicenza, that once when rapt in ecstasy, she saw St. Cajetan seated on a splendid throne surrounded with lights and precious stones. His hands were full of crowns and palms which he was in the act of distributing; and at the foot of the Throne a fountain burst forth, from whence various streams were poured out upon the earth. At the same time, a voice

was heard declaring his glory, and stating that these were given to him to award as he thought best. But the endless graces obtained by his intercession might indeed be compared to a fountain; so that his great power in heaven was revealed to the faithful in every Christian land.

FOURTH BOOK.

THE VIRTUES OF ST. CAJETAN.

CHAPTER I.

HIS EXTRAORDINARY FAITH.

IT is hardly necessary for those who have read the previous pages of this work to dwell much on the extraordinary faith of St. Cajetan, which indeed showed itself when he was quite a little child, and went on increasing to the very last hour of his life. Hence his extreme anxiety for the assembling of the Council of Trent, his grief at the interruption of its sittings, and his having obtained that they should be resumed directly after his death, which came to pass as he had foretold. The whole foundation of his Order had no other aim or scope than that of strengthening the faith of the people, and forming a body of men to resist the new heresy which was threatening the whole of Europe.

During his life-time his labours were confined to Italy; but after his death they were extended through the whole world. One of his most fervent

disciples being in Messina, (F. Pietro Avitabile,) beheld St. Cajetan in glory, who said to him, "I command you, from God Himself, to carry the gospel to the Georgians, Circassians, and other eastern nations, where the first Theatine missions are to be started; and then God wills that they should be still further extended." This command was obeyed; and the success of their missions, especially in Mingrelia, was so extraordinary that thousands of children were baptised, slavery was abolished, and numberless schismatics abjured their errors and were reconciled to the Church.

Another triumph of the Theatine missionaries was the conversion of the Armenian Patriarch, a very eminent man, who, with a large body of priests and bishops, submitted themselves to the Pope Urban VIII., and solemnly incorporated themselves in the body of the faithful. The Theatine father who brought about this miracle, by the grace of God, was Father Clement Galano, who subsequently opened a college for the Armenian youth, and published several learned works in the Armenian language, especially one entitled, "*Historia Armenica Ecclesiastica et Politica*," which was published by the Congregation of the Propagation of the Faith. Father Galano was called the Athanasius of the east. He came from Sorrento, and had for his companion another eminent person, Father Stefano, a man of high rank and large possessions in Milan, who gave up every-

thing to follow the Divine call, and to whom the missions of Georgia and Mingrelia had been specially recommended by the Blessed Virgin. He was venerated by these people, after his death, as the apostle of their country. A third member of this Theatine mission was Father Giudici, who laboured chiefly in the Iberian missions, converted the Greek Patriarch, and the king of that country; and was sent by the latter to Pope Innocent X. with a letter of submission from the whole country, expressing their desire to be incorporated in the Roman Church. This Father Giudici, on his way back to Iberia, with a fresh band of zealous Theatine missionaries, was betrayed by a Jew into the hands of the Turks, who threw them all into prison on the ground of their having baptised certain Mahometans; and after various tortures they were all condemned to death by the Grand Vizier, at Constantinople, having been previously dragged through the streets by twos and twos, and exposed to every kind of insult and brutality. The French ambassador obtained the postponement of their sentence; but Father Giudici sunk under his sufferings, and expired on the Feast of the Ascension, to the despair of the King Dadiano, who wrote: "I cannot get over the fact that, by sending Father Giudici on that embassy to Rome, I have been the cause of the death of so holy and wonderful a saint. I would have given half my kingdom to redeem so precious a life!"

We feel that the founder of all these missions was in reality St. Cajetan. And he appeared again to F. Avitabile, who, although more than sixty years of age, was still full of zeal and vigour. Cajetan desired him to undertake an Indian mission; and we have the testimony of the Jesuit Father Velasquez, of the immense good done by him and the other Theatine Fathers at Goa and other places, where St. Francis Xavier had sown the good seed.

The island of Borneo was the next scene of their labours, and the Theatine chosen for that purpose was F. Antony Ventimiglia, a Palermitan of noble birth. This distant and difficult mission was awarded him by Pope Innocent XII., who by a special brief, in 1682, created him Vicar Apostolic. The success which attended his efforts was so great that he attributed it entirely to the Blessed Virgin and St. Cajetan, who visibly appeared to him, and to whom he dedicated a church built in their honour. Nothing seemed to deter or quench his zeal; and in a letter he wrote from that island, he says: "I assure you I set aside for the present all thoughts of rest and heaven, so as to be able to labour on more assiduously in this vineyard, which our Lord has given me. Nor do I seek for any reward save that of feeling that I am carrying out the Divine Will."

Yet his companions spoke of incredible hardships from the climate and the natives, fearful long

journeys through the jungle, which he performed barefooted, and the constant expectation of a violent death. Nevertheless his work prospered, and the Jesuit Fathers, writing to the viceroy at Goa, said: "What the Theatine Vicar-Apostolic has done in Borneo is so extraordinary, that without supernatural aid it would not have been possible for one man to effect in so short a time."

This holy missionary died in Borneo, and was buried in the church he had there built. Wonderful miracles occurred through his intercession, among others the restoration of a child to life; so that the savages watched day and night by his body, fearing that they might be robbed of their treasure.

But if Cajetan's spirit thus infused such courage into the hearts of his disciples on their missions, equally remarkable were the victories obtained over the heretics, through his intervention. Frederick, Duke of Saxony, with a band of Lutherans, had taken arms against the Emperor Charles V., and a battle was fought near the river Albio. The Imperial cavalry was commanded by Count Hypolite di Porto, a first cousin of St. Cajetan's; and finding that his troops were very inferior in numbers to those of the heretics, he implored Cajetan's powerful intercession, and in his name attacked and routed the enemy, taking the Duke of Saxony prisoner. Charles V. spared his life, but took away his kingdom; so that by this signal Catholic victory the Lutherans lost all strength

and power, and dwindled down to a miserable and humiliating minority. This success was attributed solely to the powerful intercession of St. Cajetan.

CHAPTER II.

THE HOPE AND CONFIDENCE OF CAJETAN.

THE extraordinary trust and confidence in God felt by St. Cajetan have been so often dwelt upon in this history, that it is almost needless to refer to it again. The common name given him was "*The Saint of Divine Providence.*" And what is noteworthy is, that he possessed this hope and trust to such a supernatural and heroic degree, that he impressed it on his brethren as the special characteristic of his institute, and after all, if rightly considered, this confidence of his was only natural, as he would frequently say. For if God cares for the grass of the field and the birds of the air, how much more will He provide for those created in His image, redeemed by His Blood, and devoted to His service? Cajetan felt that those who, setting aside all human interest, threw themselves entirely on the mercy of God, were certain of help, inasmuch as an ordinary human father would not neglect his own children, still less the Father and Creator of His faithful servants. Yet in spite of

this evident truth, it is hard to convince men of the fact; and all of us are too ready to give way to discouragement, to doubts of God's providence, and anxiety for the future. Oh! well would it be for us if we were to meditate more deeply on the hope of St. Cajetan, which was, after all, but the result of his ardent faith.

CHAPTER III.

ON THE CHARITY OF ST. CAJETAN, AND HIS LOVE OF GOD.

“**T**HOU shalt love the Lord thy God, with thy whole heart, and with thy whole soul, and with all thy strength, and with all thy mind.” (St. Luke, x. 27.) These words of our Lord were literally carried out by St. Cajetan, and this love may be called the key-note of his whole life. The prayers in the oratory of “Divine love,” a devotion which he founded and spread everywhere; the total abandonment of everything on earth, which was the corner-stone of his Order; the absorption of his whole being in prayer and praise; all these were but the outcome of the burning love which inflamed his whole soul. When he preached it seemed as if this torrent of love burst forth in his looks, in his words, in his whole manner; and even in private conversation, if it turned on sacred subjects, his vehement ardour could not be con-

cealed, and he often stopped in his arguments, being unable to contain his emotion.

The thing which drove him to despair was the coldness and indifference of people about heavenly things. Writing to a friend of his, Paul Giustiniani, on a book which he had lately published, he says: "May it do something to rouse men from their terrible state of tepidity, which it seems to me is the crying sin of our age. O my God! what hast Thou done? *Venisti et venis, immo stas, ut mittas ignem ut ardeat; et ecce frigus, pruina et glacies.*" He may be called, in fact, the apostle of Divine love, and in whatever town he dwelt for some little time he contrived to kindle that love, so that in Rome, Verona, Venice, Naples, and especially in Vicenza, it was affirmed during the process of his canonization, that "such fervour was kindled in men's souls that it has never died out, but burns in a multitude of men and women of every age and class, to the great honour and glory of God."

But in spite of the love which may be said to have consumed him, he was always accusing himself of coldness. In his letters to Laura Mignani, which we have so often quoted, he says: "I take this sacred fire, of which it is said: '*Veni mittere ignem et gladium;*' and yet I remain cold and idle, and full of the cares and anxieties of this miserable world. But Infinite Power tolerates me! I entreat of you, then, most reverend mother, to

use your utmost efforts to kindle in my heart a true love of your most merciful Lord and Spouse; and all the more as I have come here in order to learn to love Him better, and to kindle in my cold heart some sparks of warmth."

His cold heart! Listen to what is said of him in the Ambrosian rite, on his feast: "Cajetan burnt with such ardent love of God that it seemed as if his heart were carried to heaven on wings of fire." One day that he was lying prostrate before the Blessed Sacrament, meditating on the extraordinary goodness of God, who was asking for our hearts, as in the words "*Praebe, fili, cor tuum mihi!*" he felt himself so transported with love that he was rapt in ecstasy, and was carried upwards to heaven. It is said that on many occasions he was favoured with visions of our Lord, and that on a certain Easter morning especially, after he had passed a Holy Week of extraordinary penance and fasting, Jesus Christ appeared to him in great glory, saying tenderly: "See, Cajetan, My pierced Side, from whence My Church derives all her treasures and Sacraments! This fountain of grace will ever be open to thee; drink freely of this Water of Life, which I have shed on behalf of the whole world."

On several other occasions also, our Lord associated him with St. Francis of Assisi, embracing both tenderly, and exclaiming: "*Hi duo uno corde mihi servierunt.*" And at another time He revealed to St. Cajetan the mystery of the Trinity.

If any one is surprised at these supernatural favours granted to St. Cajetan, we have the explanation in a revelation made by our Lord Himself to a holy soul. "Cajetan is so entirely empty of self, and has placed his only hope and confidence so completely in Me, that all he undertakes is done to My entire satisfaction, and he compels Me, as it were, to do great things in his soul. He does nothing without first consulting Me, whether it be for himself or for his neighbour. And when he goes out on any work of charity, he says: 'It is not I that go, but my God who goes by me.' Or else, 'No, Lord, it is not I that have done this or that thing, but Thy Majesty has worked that which it has pleased Thee to do.' This entire absence of self is the basis of the most solid edifice; and upon that soul, so empty of all self-seeking or self-interest, I found a pleasure in bestowing the highest virtues."

In fact, as it is expressly stated in his acts, "*he was in all things, great and small, entirely conformed to the Divine Will; and in fulfilling that Will he was ever filled with inexpressible love and sweetness.*"

CHAPTER IV.

HIS DEVOTION TO THE BLESSED SACRAMENT, AND TO THE
PASSION OF OUR HOLY REDEEMER.

WE have before spoken of the zeal of St. Cajetan with regard to the adoration of the Blessed Sacrament and the frequent reception of Holy Communion. Writing to his friend on the latter subject, (the Blessed Paul Giustiniani,) he gives vent to his feelings in these words: "Alas! Christ waits, and no one moves! I do not say that there are not many souls full of good intentions, but '*sed omnes stant propter metum Judæorum*;' and they are ashamed to confess and communicate too often. My dear father! I shall never be content till I see Christians flocking to the priest like little children to feed on the Bread of Life, and that with eagerness and joy, and not with fear and false shame." And he was so energetic on this point, both in public and private, whether in preaching or in the confessional, that he succeeded to a great extent in bringing souls to frequent communion, which the Church attests in the lesson for his office: "*Sanctissimæ Eucharistiæ frequentioriem usum maxime promovit.*"

His devotion to the Blessed Sacrament was so great that whenever he had a moment to spare

he spent it before the altar. And Monsignor Boudon writes: "We have seen St. Cajetan, although overwhelmed with work at the time of the foundation of his Order, and always besieged by penitents of every kind and class, yet ever finding time to adore his Lord, and especially where the Blessed Sacrament was exposed."

What shall we say of the intense devotion with which he received his Spouse? He was always sighing for the hour when he could say his Mass, though sometimes spending four or five hours in preparation beforehand. There is no doubt that the intense fervour with which he offered the Holy Sacrifice had a great effect upon all those who assisted at his Mass, many of whom drew near to receive the Divine Manna from his hands. But before giving it to them he would always say a few burning words of love with the Holy Host in his hand, quoting the words of St. Augustine, "*Non ego in te, sed tu mutaberis in me.*" "We should feed on this Bread of life," he would say, "not to transmute Christ in us, as we do with other kinds of food; but to be transformed in Him, and to do, not our own, but His adorable will."

He celebrated his Mass every day, and that as an inviolable rule, and always, if he could, at the altar where the Blessed Sacrament was reserved, so as to be nearer that Divine Fire, and "obtain" as he said, "greater light and heat." And then he would serve the Mass of another priest, even

when he was quite old and the Superior of his Order, and that with such intense reverence that it seemed as if an angel were serving. He never said his Mass without going to confession, and that every morning of his life, so that he might offer the Holy Sacrifice with perfectly pure hands.

All this will explain the intense pains he took for the adornment of the altar, especially when the Blessed Sacrament was exposed, thinking no care or expense too great to honour His Divine Majesty, and often dusting, cleaning, and arranging it with his own hands. He introduced, in all the houses of the Theatine Order, the practice of perpetual adoration throughout the year, which was afterwards canonically erected into a congregation, and spread throughout Italy under the title of the "*Forty Hours*," in memory of the hours when the Body of our Lord is supposed to have remained in the sepulchre. He began it first in Venice, in 1521, to excite greater devotion towards the Blessed Sacrament, and was the first to ornament the church for the occasion with beautiful hangings and masses of lights and flowers. Cremona, Brescia, and many other towns in Italy quickly followed the example; as also Florence, Bologna, Piacenza, Padua, Milan, and Modena. And although the introduction of this devotion has been attributed to other saints, (as to St. Philip Neri, in Rome,) there is no doubt that the practice established by St. Cajetan in all his Thea-

tine houses, did more than all the rest to popularize this beautiful devotion, and increase the love and reverence felt for the Divine Eucharist throughout Italy. As for St. Cajetan himself, to see the Holy Host exposed, beautifully lit, and surrounded by worshippers, was one of the greatest delights of his life, and Father Gastaldo, speaking of him at Verona, said: "While others were exhausted with the fatigues of the day, Cajetan would spend whole nights prostrate before the Blessed Sacrament, meditating on the celestial mysteries therein contained."

CHAPTER V.

OF HIS DEVOTION TO THE BLESSED VIRGIN, THE ANGELS,
AND THE SAINTS.

CAJETAN'S intense devotion to the Blessed Virgin was prophesied by his mother, when she called him "Cajetan of St. Mary." His greatest pleasure was to speak of her high prerogatives, and when he mentioned her name his whole face was lighted up and his eyes sparkled. If he had to write on the Holy Name, directly after he would contrive in some way to add that of Mary; and he scarcely ever spoke of our Lord without the words, "Son of the Virgin Mary." He dedicated all his new churches to our Lady, unless they had

been previously consecrated to some other saint; he recited daily the Little Office of the Blessed Virgin, and made this devotion a rule of his Order. He never passed a single day without saying the Rosary, and often on his knees. He constantly renewed his mother's dedication of him to our Lady, resigning into her hands all the powers of his mind and body. To any one who asked him anything "for the love of Mary," he never could find it in his heart to refuse; and he placed every work for himself or his neighbour under her powerful protection; she was, in fact, the principal patron of his Order. And the Blessed Virgin repaid his devotion by a singular tenderness, and by constant apparitions, especially in the later years of his life. These Cajetan's humility prevented his revealing to any, save his confessor and the Venerable Mother Laura Mignani, to whom he one day wrote, speaking of the vision with which he had been favoured: "Would to God I need never open my eyes again, so that I might behold nothing save that exquisite beauty."

After his devotion to our Lady, his great veneration was for the angels, and especially for the glorious archangel St. Michael, whom he constantly invoked, and who had assisted him in many moments of sorrow and trial. It was said, in the process of his canonization, that besides his guardian angel, a seraphim from one of the higher choirs of angels had been sent to attend upon him, and on

several important occasions he was rescued from grave dangers by their intervention.

As to other saints, it is sufficient to quote the Bull of his canonization, published by Innocent XII. "In the first place he honoured St. Peter, prince of apostles, with great devotion, as father and head of his Congregation, and as the saint to whom the Theatines make their solemn vows. He was also very devout to St. Andrew and St. Luke, from their ardent love of the cross, which was one of the signs of his Order. He also specially venerated St. Francis of Assisi, from his great love of poverty and humiliations." And these saints, if we may say so, reciprocated his affection; witness the visits which St. Peter frequently paid him in company with St. Paul; in one of which he presented Cajetan with a naked cross, as an emblem of the rule and the glorious watchword of his institute.

CHAPTER VI.

OF HIS SPIRIT OF PRAYER.

OF those saints who followed the advice of Christ and His apostles: "*Oportet semper orare et deficere: sine intermissione orate;*" certainly one of the first was St. Cajetan. In spite of his multifarious labours he ever stood in the presence of

God, without ever losing sight of Him. This spirit of prayer was his privilege from his earliest years, so that as a child he was even nicknamed by his companions, "the boy who prays." "His habit of praying was such that it came as easily to him as breathing does to us," wrote Father Deza, of the Congregation called "The Mother of God." And the Bishop of Brugnato added: "Prayer was Cajetan's food and rest day and night." It was less a prayer than a perfect union with God, which in consequence had no distractions, and was often accompanied with floods of tears. One of the Theatine fathers describes his method of prayer as follows: "He rose before daylight, and went into the choir. There he chaunted matins with the fathers; then he continued in prayer till the hour came for him to say his Mass, and after that was over he would resume his devotions, and if not summoned for some work of charity or business, would remain there till mid-day without taking any food. Directly after dinner he would go back to the chapel till his duties compelled him to go out. But when evening came he hastened to resume his intercourse with heaven, and very often remained the greater part of the night in prayer. Even when he was walking, or on his way to visit the sick poor, he always carried in his pocket a little book of select prayers, which he would say at odd moments, so that his will should ever be united with God.

“His recollection in prayer was such that, even when not rapt in ecstasy, nothing disturbed him, neither noise, nor heat, nor cold; he seemed, in fact, insensible to what was passing around him, of which his brethren had a proof at the time of the sacking of Rome. That his fervent supplications had immense power with God was continually seen by the graces and miracles obtained through his intercession. He prayed also most earnestly for all benefactors both to religion and to his Order, and insisted in the refectory on their names being read out after dinner, so that the gratitude of the fathers for their daily food might find expression afterwards in prayer for those that had sent it.”

It seems impossible to understand how a man, who carried out so many external works, and who was ever at the service of the sick, needy, and an innumerable number of penitents, could find time for such continual prayer. But the truth was, that even while carrying out these works his soul was absorbed in God; and very often it seemed as if he had been thinking during his meditation only of the best way of helping his neighbour; so instantly would he fly to the relief of any one troubled in soul or body; and, on the other hand, it appeared as if amidst what to others would have been intolerable distractions, he only found a more perfect way of praying and uniting himself to God.

CHAPTER VII.

HIS LOVE FOR HIS NEIGHBOUR.

WE have seen, from his earliest years, how devoted St. Cajetan was to the poor and to all who suffered, and how he despoiled himself of his great riches, and employed them in building and endowing hospitals, in founding schools, and in relieving every description of human misery. Upwards of £60,000 was so spent, without reckoning endless private charities known but to God; and this sum was treble what it would be worth in these days. Yet what he gave in money was as nothing to the way he spent himself in relieving and nursing the sick, especially in times of plague or cholera, when he seemed utterly insensible to danger, and never left his patients day or night, performing for them the most repulsive offices. But all this again was as nothing compared to the zeal he felt for their souls, making himself the servant of all that he might gain all; as it is said of him by the Congregation of Rites: "*Cum liber esset, omnium se servum fecit, ut omnes Deo lucrificeret; omnibus omnia factus est, et omnes salvos faceret; nullis parcebat laboribus, ut animarum saluti prodesse posset.*" He was called, as we have before mentioned, "*the hunter of souls,*" and one

of his most intimate friends and disciples writes of him: "His zeal for the salvation of souls was such that it drove him almost mad if he saw that they in any way resisted grace; and God only knows what he went through to save them."

In a revelation to a great saint, our Lord said of him: "Cajetan spent the whole of his existence in imploring of Me the conversion of sinners. Entirely devoid of self-interest, and thinking only of others, in the excess of his fervour he would cry out: 'My Lord, save this man (mentioning the sinner) or else do not save me! If Thou wilt show favour to me, grant pardon and give grace also to him.'" There were no means he did not use to try and save sinners; prayers, vigils, fastings, flagellations unto blood, taking upon himself all the punishment due to their offences; and he would envy those saints who had sold themselves into cruel slavery from love of their brethren, and sometimes would complain to our Lord as follows: "Blessed are those who can sell themselves for their neighbours; but I, miserable man that I am, what can I do? Here is my body and my blood, which I have shed freely for them; but I have nothing more, O my God! I no longer possess the goods of this world; how then shall I satisfy for their sins, and fulfil Thy divine command of fraternal love?"

It is incredible the number of souls he saved from eternal death by this extraordinary fervour.

Another powerful means was his preaching. He explained the word of God with such force and vigour that the most hardened and indifferent were struck by it; but what moved them more was his tender charity, which drew all hearts to himself: *Undequaque tanto amore ac charitate pollebat in omnes, ut quoscumque animos devinciret.*" And thus in every place where he went the fruits of his zeal were apparent: if it were in the convents, in the greater perfection of the religious; if in the hospitals, in the special consolation of the sufferers; if in the prisons, in the conversion of the prisoners; even at the foot of the gallows his presence inspired penitence, patience, and hope. His charity was ubiquitous, and knew how to multiply itself in the most extraordinary way; he founded religious congregations, schools, hospitals and confraternities without number. Whatever sorrow or suffering was brought before him, he always contrived to find a remedy. And if unable personally to superintend and relieve all these wants, he would do so by letter, by using his great personal influence, and by all the means, in fact, which God had placed at his disposal. Yet he never thought he had done enough, and would deprive himself of food and clothing, and everything in fact, save what bare decency required, to feed the hungry and clothe the naked; so burning was the charity of this great servant of God, and so earnest his love of his neighbour.

CHAPTER VIII.

OF THE GREAT CARDINAL VIRTUES POSSESSED BY ST.
CAJETAN.

OF the cardinal virtues so admirably practised by our saint, the first is *prudence*: and it would be impossible to over-estimate the extraordinary degree to which he practised this virtue, whether as a student at Padua, or as protonotary, or as Superior of his Order, or in all the different controversies in which he was engaged with bishops and regulars, or in the government of his different congregations.

But it was in the Sacrament of Penance that his extraordinary prudence was specially shown. He had the most wonderful and almost Divine insight into character; and although his method of dealing with souls was strong and resolute, yet he mingled so much sweetness with that severity, that men were irresistibly won to piety, and often to a thorough amendment of life. An eminent person said of his confessions that they were bitter at first, but sweet to the taste afterwards; and much as he hated sin in itself, for the penitent sinner he was always full of tenderness and compassion. It was this prudent zeal, sustained by constant charity, which made him bear with such extraordinary patience with the defects of his

penitents. One day a person was speaking of the weariness of the confessional, and wondering at his marvellous sweetness, patience, and forbearance in bearing with such provoking sinners. He replied : " Considering that Jesus Christ has thus instituted the Sacrament of Penance, I wish to obey Him, and to imitate, as far as I can, that admirable patience with which God tolerates our grave and continual relapses into the selfsame faults. I would sooner die of hunger than show the least displeasure, impatience, or weariness, when any one comes to me to make his or her confession."

His consummate prudence was also shown in the framing of the constitutions of his Order, which he drew up and carried out with such extreme and minute care, in spite of all the objections which, as we have seen, were at one time raised against them.

As to his justice, whether considered in its general aspect, as giving to all their due, or in a higher light, as placing God first and then his duty to his neighbour, we may fearlessly assert that no one ever better deserved the title which was often given him of " Il Giusto" (the just man). The same may be said of the other virtues, fortitude and temperance, the former of which he showed in the midst of the greatest trials; while his observance of the latter was carried, if possible, to an extreme: but of that we shall speak in the succeeding chapter.

CHAPTER IX.

OF THE PATIENCE AND PENANCES OF ST. CAJETAN.

“**I**N your patience you shall possess your souls.” (St. Luke xxi. 19.) These words of our Lord were never more fully realized than in the life of St. Cajetan. In a revelation to a certain holy soul, our Lord spoke of his practice of this virtue as follows: “The patience of Cajetan was more like that of a dead than of a living man, for in spite of all the insults and assaults of the devils who continually tormented him, as well as of the men who were their instruments, he never once gave way to an act of impatience; on the contrary, he only redoubled his love and charity towards men, and his compassion even for the devils themselves.” And a little later our Lord added: “The absence of all anger and irritability in Cajetan was very remarkable. He had so tamed and disciplined his naturally quick temper that never was he known to give way to a word or a feeling of anger, no matter what might be the provocation. Perfect peace reigned in his soul throughout his life, a peace both external and internal. Never did he give way to any passion; and as a consummate master of himself, he overcame all the enemies who strove by various tempta-

tions to make him lose his crown. He learnt that extraordinary patience by the close study of My crucifixion; and had he not thus gained so complete a victory over his natural irritability, he never would have been able to bear the continual sufferings to which he was exposed."

And lest any one should imagine that this sublime virtue arose from coldness or apathy, let us listen to his own words in a letter to a friend: "Ad gemitus, ad lacrymas, non tamen ad dolorem, immo in lacrymis collætetur propter ineffabilem promissionem ejus, qui planctum servorum suorum converteret in gaudium."

It was the same as regarded physical sufferings. He had injured one of his feet in some way, which gave him great pain in walking or standing. Yet nothing would induce him to sit or lean against anything in choir, or to go in a carriage when it was not too far to go on foot, although the weight of his body added immensely to the inflammation of the leg and consequent suffering. Yet he was always bright and cheerful, and a sort of interior peace lit up his face when he could imitate in some way the sufferings of his Lord, and, like the apostle, "superabound in joy in the midst of tribulation." It is true he was never seen to laugh; for he had the sins of men, and the many offences committed by them against the Divine Majesty, continually present to his mind. Our Lord revealed to him a multitude of hidden sins; of injuries done to His

Church, not only in his own city but throughout the world; of the progress of heresy; of revolutions brewing in different countries; and of the judgments of God which were about to fall on the guilty. And this He did to increase his resemblance to his crucified Saviour, and to make him share in His sorrow. And so our Lord said of him: "Cajetan never ceased to be crucified with Me, or to burn with zeal for the salvation of his neighbour, for My love's sake."

The Bishop of Brugnato wrote of him: "From the great love he bore to God, this good and holy father used to break forth into sighs and tears at the thought of the grievous sins and offences continually committed against Him by His creatures. Especially during the carnival he would cry out: '*Placare, Domine! placare,*' &c.; and in consequence he instituted a fast among his religious on those days, to make amends for the offences of the people and avert the Divine wrath."

For the same reason he resorted to such great and continual mortifications of his body. One of his historians writes: "Cajetan denied his body every allowable pleasure or indulgence, for he often declared 'he hated it as he did the devil.' Never would he allow himself any pleasure of the senses, and used as much rigour in his penances as he did in mortification of his will. In fact his life was really a slow though continual death to himself." As to his corporal penances, especially

when he had taken upon himself the sins of others, or that some noted scandal had occurred, they exceeded all ordinary human strength, and were often prolonged far into the night. The Bull of Pope Innocent XII. says: "Corpori afflictando integras quandoque noctes insumebat, ferrea catena et flagris illud diverberando."

But this was not all. To increase the merit of His faithful servant our Lord allowed the devils to torment him on several occasions, only not to the extent of taking away his life. The following is the revelation made by our Lord Himself on this point: "Cajetan was very often visibly assaulted, and that both day and night, by the devils, sometimes severely beaten and tempted in the most trying manner. Sometimes, after having flogged him, they would drag him into the most public place in his monastery, in presence of his companions, who, greatly moved at his sufferings, would turn to Me for help and pity. But he himself, feeling that no expiation was sufficient for the sins committed against My Majesty, was only anxious to suffer more and more." With good reason then might Cajetan be termed: "*Magnæ pœnitentiæ virum.*"

CHAPTER X.

OF HIS POVERTY, ABSTINENCE, AND MORTIFICATION.

WE have said so much in St. Cajetan's life of his love of poverty that little remains to add. To give away everything he had in the world; to reduce himself to want even the necessities of existence, and yet to refuse leave for any one to beg for assistance, and even when help was freely offered, to refuse everything which was not absolutely necessary, or which militated in the smallest degree against the poverty he had vowed, or against that entire dependence on God's providence which was the keystone of his Order; all this has been already stated and leaves us nothing more to add. Yet many saints who have abandoned all earthly possessions for themselves, still have wished for dignities and comforts to be awarded to their belongings. In this also Cajetan was a striking example of disinterestedness. "*Fidelis hic servus Dei nunquam ad consanguineorum et familiarium anhelavit commoda, sed animarum saluti tanti inhiavit.*" In fact, both by letter and by word of mouth, Cajetan always protested that he would never procure the smallest temporal advantage for his relations, although the veneration in which he was held was such that he would only have had to open his mouth at Rome to have ob-

tained anything he liked to ask for. He always prayed for them, but only for their sanctification and eternal salvation.

His abstinence also was remarkable; his favourite disciple, St. Andrew Avellino, states that Cajetan always chose the commonest and coarsest food, and very often had nothing but bread and water. Sometimes he would eat beans or vegetables, but always without any seasoning; to keep up his strength and avoid fever he would take a little wine. But nothing would induce him to touch a drop of water even between his meals, in spite of the intense thirst he suffered from in summer, especially when he had to make long journeys at the hottest season of the year. His fasts were frequent and many more than those prescribed by the Church, while his vigils were continual. Sometimes when exhausted with fatigue he would throw himself on a hard bench, or on his miserable bed, which, being stuffed with a straw which had never been shaken or changed, had become as hard as a board. He would almost always lie down in his clothes, so as to be ready if sent for in any sudden illness, which was continually the case; and also to be able to resume, without the delay of dressing and undressing, his continual union with God in prayer. The result of this terribly austere life was that he appeared, like St. Basil, to be nothing but skin and bone; and of him it might in truth be said that he always "bore in his body the mortification of

Jesus, that the life also of Jesus might be made manifest in him." (II. Corinthians iv. 10.)

Of his watchfulness in the custody of the eyes we have before spoken. He generally cast his eyes down, without looking at the person who was speaking to him, and whom he knew chiefly by his voice. He would never look at sensible objects, unless it were the works of nature, whereby the more easily to glorify God their Creator.

In the custody of the tongue he was, if possible, still more particular. No idle or useless word ever fell from his lips, still less any which might appear harsh or uncharitable. His conversation was always regarding something which concerned either the glory of God or the good of his neighbour; and when he spoke he had a simplicity and simple dignity of speech and manner which impressed every one with the greatest veneration. "*Paucis, sed quidem substantia atque ædificatione refertis, verbis utebatur; quibus tantam humanitatem ac majestatem adjungebat, ut omnium amorem ac venerationem erga se conciliaret:*" so speaks of him the Sacred Congregation of Rites.

At the same time he was the most zealous observer and promoter of silence, which in his constitutions he calls "*The guard of a Religious.*" In fact, when no duty towards his neighbour interfered to prevent him, he would spend whole days without uttering a word. In fact, no man deserved the praise bestowed by the Apostle St. James on

a perfect man, more than Cajetan: "*If any man offend not in word, the same is a perfect man.*" (St. James iii. 2.)

CHAPTER XI.

ON CAJETAN'S PURITY AND OBEDIENCE.

IF Cajetan, as we have seen, kept so strict a guard over his eyes and tongue, and was so sparing in his diet, in his sleep, and in everything which could indulge his senses; what shall we say of his care to preserve himself pure and immaculate from all that might offend the angelic virtue? Cajetan had received a special mission, as we know, to reform the Church and to counteract the evil example of Luther, who had fallen specially from his indulgence in vice and impurity; so that having preached first poverty, of which he gave so notable an example, it was still more necessary to show the necessity and perfection of priestly chastity. Hardly was Cajetan born than he was offered to the Queen of Virgins, who accepted him in a special manner, and inspired him very early with the determination to become a priest. Hence his extraordinary purity and modesty when a student in Padua, although left entirely to himself. Afterwards, when in Holy Orders, he received the inestimable favour of being permitted to hold

in his arms the Infant Saviour, whom the Blessed Virgin presented to him; and this confirmed and deepened his love for the angelic virtue. He asked for and obtained from our Lord one great favour; and that was that whatever he might suffer in other ways, no one should ever impute to him the smallest stain on his sacerdotal chastity. It is said that the very sight of him inspired a strong love for this great virtue, and drove away any temptations against it. It is certain that Cajetan was a perfect virgin, both in mind and body, and worthy of the praise addressed to him by our Lord Himself, as "an angel upon earth, for of this earth he tasted nothing, so completely had he subjected all fleshly appetites to his rule."

No one ever put in practice more completely the words of our Lord: "If any man will come after Me, let him deny himself." Cajetan lived as one dead to his own will from the time he was a child; and that so thoroughly that he once said with profound humility: "I do not think I shall have any merit for obedience, for it is no effort or contrariety to me always to strive to do His Will and that of my Superiors." "*Not my will, but Thine be done,*" was the continual prayer of his heart; and the same spirit is shown in all his letters. "I wish for nothing," he writes in one, "but that the Adorable Will of God may ever be done by me. *Hoc peto, hoc cupio.* May His good pleasure be preferred to mine."

Again, in another: "Certainly I have no wish or desire but to stay where He wills and as He wills; for in this obedience and death to myself consists the glory of my Creator. It is not by the fervour of our affections, but by practical and effectual obedience that our souls are purified."—"We must be nailed with Jesus to His cross, and crucify all our own natural desires and wills, without allowing ourselves any choice of our own. And as he who is nailed to a cross cannot move of himself, so a Christian who is crucified with Jesus can no longer move or act according to his own will, but must receive the motive power from Christ Himself." That he acted up to this rule himself may be shown by the attestation of our Lord: "That Cajetan so completely divested himself of his own will that he never did anything, great or small, without first submitting it to Me."

One of Cajetan's favourite sayings was: "If there were no self-will in us there would be neither hell nor purgatory, in which so many have to stay to be purged of their own wilfulness."

But it was not enough for Cajetan to submit his will to that of God; he also made an equally perfect and entire sacrifice of that will into the hands of his Superiors, without ever allowing himself to think for a moment that his own judgment might be better than theirs. The Theatine, Father Silos, writes: "He would not depart in the smallest particular from the orders of his confessor or Supe-

riors; and his obedience was so prompt and cheerful, that he never stopped to consider if the command were wise or the reverse, difficult or hard, or even if it were dangerous to life. And as his community were perpetually re-electing him as their Superior, knowing his extraordinary virtue, his humility found means even in that position to obey, by putting himself entirely under the orders of his confessor, and making him decide on every important matter. If on certain occasions he could throw off the yoke of Superior, he would with the greatest glee hasten to throw himself at the feet of his successor, and ask him for his blessing. For to him a Superior represented the person of Christ Himself, and he hastened to do his will with the same alacrity as if his Lord had spoken by his mouth."

Great was the stress which Cajetan laid upon obedience. He would say that poverty makes us sacrifice our worldly goods to God, and chastity our bodies; but that obedience demands our whole wills and minds. There is nothing left for us to give. Nor is there a higher offering that we can make to God. "Obedience is greater than sacrifice," he would often say, and so in the constitutions of his Order he inculcated the same on his religious: "Let each of you study to observe exact obedience, and prove that we feel its excellence. Let the will of our Superiors be the rule of all our actions, and let us endeavour to

fulfil it with the utmost exactitude and perfection."

He exacted and himself practised that rule of asking the blessing of the Superior before undertaking any action, which made St. Philip Neri say: "I consider that these Theatine Fathers give a singular example of blind and instant obedience, without ever allowing themselves to reason on the subject, and as we may say, imprisoning their own intellects as well as their wills. This is the internal self-abnegation which is asked of us by our Lord."

Upon this point, Cajetan, though in general so tender and considerate towards his subjects, was very strict, and sometimes even severe. And he gave the following as the reason: "As a fish out of water quickly dies, so a religious who will not practice obedience cannot live long in the grace of God, and will end by falling into grave sins. For by obedience every promise we have made is fulfilled: and without it there is an end of all regular observance, not only of our rule and vows, but of the laws of God Himself."

CHAPTER XII.

HIS HUMILITY AND SUPERNATURAL GIFTS.

ANOTHER of Cajetan's favourite sayings was this: "In the Christian alphabet, which we all must learn, the first letter is *humility*; and if that be not learnt thoroughly, we shall never learn to read well the book of the virtues of the Christian life."

Cajetan himself was such a model of humility that he honestly thought himself one of the greatest of sinners, and he would often wonder that our Lord would bear with him. "Pray for me," he would say with the greatest earnestness to those he met; "pray for me, you who are really faithful and true servants of our Lord." As for himself, he was "only an unworthy priest;" "an unfaithful servant;" "poor in virtue;" "unworthy of Divine favours;" "an ignoramus;" "with no sense or prudence;" and the like. And on the anniversary of his consecration to the priesthood he would exclaim: "Ah! this is the day when I committed the great sin of pride by allowing myself to be ordained priest."

In another letter, in which he speaks of despising the world as being full of deceits, and affording no actual consolation, he ends by saying: "All this

I have but too well proved in my wretched self." No wonder that in the Bull of his Canonization such stress is laid on "his extraordinary humility, which led him to so base an opinion of himself. This quality was shown in his whole person; in his manner; in his room; in his poor dress; and above all, in the way he received, not only with resignation, but with internal joy, the reproofs and many little mortifications to which his Superiors, (to prove his virtue,) often subjected him." But in spite of all his efforts to the contrary, the divine beauty which shone unconsciously in his face, inspired every one who came near him with veneration and respect.

He was never content but when performing the humblest offices, sweeping the corridors, washing the dishes, and the like; and if any building were being carried on in the convent he would carry the wood and stones on his back like any day labourer. It was the same in the hospitals, where he would always choose the most loathsome offices for the sick. We have mentioned that he had injured his leg, which was in consequence crooked and deformed; and how ingeniously, instead of hiding it, would he put that defect forward, especially when receiving great personages, whose servants might turn him into ridicule. He would rarely allow himself to be addressed even by the title of "Don," though he had wished the priests in his community to adopt it, out of

reverence for the sacerdotal character, and because it was according to the practice of the primitive Church. The poverty of his own room was proverbial. Except the wretched straw bed we have before alluded to, there was only a poor table, with a wooden stool to sit upon, a few books, and one or two devout paper pictures.

But it is as true as the Gospel itself that God loves and rewards the humble, and bestows upon them His choicest graces. In one of the apparitions with which our Lord favoured His faithful servant, He said to him :

“This time, O Cajetan! I wish to reward thy zeal, thy labours and thy works, which thou hast undertaken in My honour and for My greater glory, to benefit My Church and My servants. Ask me therefore for whatever grace thou wilt, and I will grant it to thee.”

Cajetan, humbled and confused, only replied: “Lord, I have never done anything good. All my works have been so full of faults and imperfections that they deserve punishment rather than rewards.”

Then our Divine Redeemer spoke again: “In spite of thy reply, ask, and ask for great things; for I am determined to grant thee whatever thou wishest.”

Then Cajetan answered: “As Thou wilt, O my Lord! overwhelm me with Thy mercy, and so largely favour Thy ungrateful servant, I ask of

Thee, and implore of Thee, by the merits of Thy most holy Mother, that no memory of me may remain in the Church; that no one should know that a Cajetan ever existed on this earth; that my body should be hidden from the eyes of all; and that in burying my body all recollection of my name should be buried in oblivion likewise."

Our Lord was pleased with this answer, and, as a sign of it pressed him tenderly to His breast, and He granted his petition, but only for a short time, as we know; for His word holds good to the end: "*He that humbleth himself shall be exalted.*" Cajetan's own words to one of his disciples seemed to presage his own fate: "Our souls, anxious to rise to heaven, when freed from our mortal bodies, will ascend all the higher the deeper they have been humiliated and kept low here below."

The secret of his wonderful humility may be found in the words he continually used when preaching: "My brethren," he would say, "to escape from any feelings of vain-glory, and preserve ourselves in a state of true humility, let us look at all our actions and feelings in the mirror of Jesus Christ. Think of His daily life; compare His stupendous virtues with ours, even those which we are tempted to think heroic and saintly, and you will see that in this comparison they are as nothing, and are entirely eclipsed when confronted with His divine perfections. By a comparison of this kind our false gold is detected, and

every thought of vain-glory or pride must vanish from our minds.”

Cajetan himself steadily followed his Divine model, and succeeded in arriving at a moral and religious perfection, which many Christians may envy and admire, but which few can imitate. To form such a soul in the spiritual edifice in which God will for ever dwell, is the work of God alone. And yet these souls are but stones in God's great designs; living and elect stones, it is true, which have been fashioned and shaped by the Master's hand, in order to prepare them for an eternal mansion in His heavenly kingdom.

NEW PUBLICATIONS

ISSUED BY

THOMAS RICHARDSON AND SON,

23, King Edward Street, City, London, E.C.;
and Derby.

WORKS BY LADY HERBERT.

LIFE OF ST. JOHN BAPTIST DE ROSSI,
translated from the Italian by Lady Herbert. With an Introduction on Ecclesiastical Training and the Sacerdotal Life, by the Bishop of Salford. Demy 8vo, with PORTRAIT OF THE SAINT, superfine cloth, lettered in gold, price 6s.

LIFE OF DOM BARTHOLOMEW OF THE MARTYRS, Religious of the Order of St. Dominic, Archbishop of Braga in Portugal. Translated from his Biographies. By Lady Herbert. Demy 8vo, extra cloth, price 12s. 6d.

The Problem Solved. Edited by Lady HERBERT. Crown 8vo, 450 pp., extra cloth, blocked black, with gold lettering, price 6s.

Second edition, post 8vo, cloth, price 4s.

Short Sermons chiefly on Doctrinal Subjects,

Preached in the Chapel of St. Mary's College, Oscott.

BY THE REV. CHARLES MEYNELL, D.D.,

Professor of Theology and Literature at the same College.

Short Meditations for every Day in the Year, according to the Method of St. Ignatius. Revised by a Jesuit Father. For Pupils in Convent and other Schools.

In Two Volumes, post 12mo, cloth, price 6s. the two vols.
In 12 Monthly Parts, paper wrapper, 4d. each Part.

Second edition, foolscap 8vo, cloth, price 3s. 6d.

LIFE OF ST. ANTONY OF PADUA,
Friar Minor. Translated from the French.

RICHARDSON AND SON'S PUBLICATIONS.

23, King Edward St., City, London, E.C.; & Derby.

OUR LADY'S LIBRARY.

Approved and Recommended by

HIS LORDSHIP THE BISHOP OF NOTTINGHAM.

Motherhood; or, Conferences for our Lady's and St. Philip's Girls. By the Authoress of the "Path of Mary." Post 12mo, neat cloth, price 2s. 6d.

Our Lady's Retreat; or, Mary's Whispers to her Children during a Nine Days' Retreat. Post 12mo, handsome cloth binding, 2s. 6d.

The Loves which Reign in the Heart of Mary. For our Lady's True Lovers, showing how they may increase their love, and live in still closer union with their sweet Mother, by studying the emanations of her Pure Heart. Post 12mo, cloth, blocked black, gold lettering, price 3s.

Our Lady's Comfort to the Sorrowful. New edition, enlarged and revised. Price 8d.—Cloth, 1s.

Spiritual Exercises of Mary. A Sequel to the "PATH OF MARY." Royal 32mo, superfine cloth, lettered, price 2s.

Mary's Call to her Loving Children; or Devotion to the Dying. By the Authoress of the "Path of Mary." Post 12mo, bound in cloth, price 2s. 6d.

The Path of Mary. A new edition, with additions. Royal 32mo, price 8d.; bound in cloth, lettered, 1s.

Mary's Conferences to her Loving Children; both in the World and in the Cloister. Post 12mo, superfine cloth, price 3s. 6d.

RICHARDSON AND SON'S PUBLICATIONS.

23, King Edward St., City, London, E.C. ; & Derby.

A Message from the Mother Heart of Mary.

New and enlarged edition. Price 4d. ; bound, 6d.

INDULGENCED PRAYERS TO BE SAID AT MASS

IN HONOUR OF THE PRECIOUS BLOOD. Price 4d. per dozen.

INDULGENCED PRAYERS FOR THE HOLY SOULS

AND FOR THE DYING, from "Our Lady's Comfort to the Sorrowful." Price 6d. per dozen.

ACT OF CONSECRATION, AND MORNING OFFER-

ING for those who enter on the Path of Mary. From the "Spiritual Exercises of Mary." Price 1d. ; 9d. per dozen.

EFFICACIOUS PRAYER, known to produce special

Graces. Price 1d. ; 9d. per dozen.

ROME AND OUR LADY. Price 6d. per dozen.

CONSECRATION OF OURSELVES TO JESUS

CHRIST BY THE HANDS OF MARY. Price 6d. per dozen.

NEW BOOK FOR MARCH, paper wrapper, 1d.

LITTLE BOOK FOR THE LOVERS OF ST. JOSEPH.

By the Authoress of the "Path of Mary."

To be had from the Convent of the Maternal Heart of Mary, Hyson Green, Nottingham ; or from Messrs. Richardson and Son, 23, King Edward Street, City, London ; and Derby.

Now Ready, crown 8vo, cloth, black printing,
lettered in gold, price 6s.

LIFE OF ST. MONICA.

BY THE ABBE BOUGAUD,

Vicar-General of Orleans.

TRANSLATED BY MRS. E. A. HAZELAND.

LECTURES on Catholic Faith and

Practice, by the Right Rev. J. N. Sweeney,

O.S.B. Complete in three vols. Price 9s.

185017

RICHARDSON AND SON'S PUBLICATIONS.

23, King Edward St., City, London, E.C.; & Derby.

JUST PUBLISHED.

Price One Shilling, cloth, lettered; and may also be had bound in any style to match sets of Lives.

COMPLETE GENERAL INDEX
TO
BUTLER'S LIVES OF THE SAINTS.

Containing:—Alphabetical Table of the Saints, with the dates of their Festivals—Chronological Calendar of Irish and British Saints—General Index—A General Chronological Index of the Saints, Martyrs, Popes, Holy Fathers, Ecclesiastical Writers, Emperors, Kings, General Councils, Principal Events, Persecutions, Religious Orders, and Miscellaneous Subjects, from the commencement of Christianity to the present time—Index of Articles of Doctrine and Discipline.

BUTLER'S LIVES OF THE SAINTS.

Compiled from original Monuments, &c. By the Rev. Alban Butler. With 24 Illustrations on steel, designed by Pugin, and eminent Artists. Complete in 12 handsome volumes, royal 32mo.

Cloth, lettered	..	..	..	..	12s.
Cloth, elegant	..	..	..	..	18s.
Calf, lettered	..	..	..	..	24s.
Calf extra, gilt edges	..	..	..	..	30s.
Intermediate Morocco, gilt edges	..	..	..	..	30s.
Morocco extra, gilt edges	..	..	..	..	36s.

Any volume may be had separately.

NOW READY, post 8vo, superfine cloth, lettered in gold, price 4s.

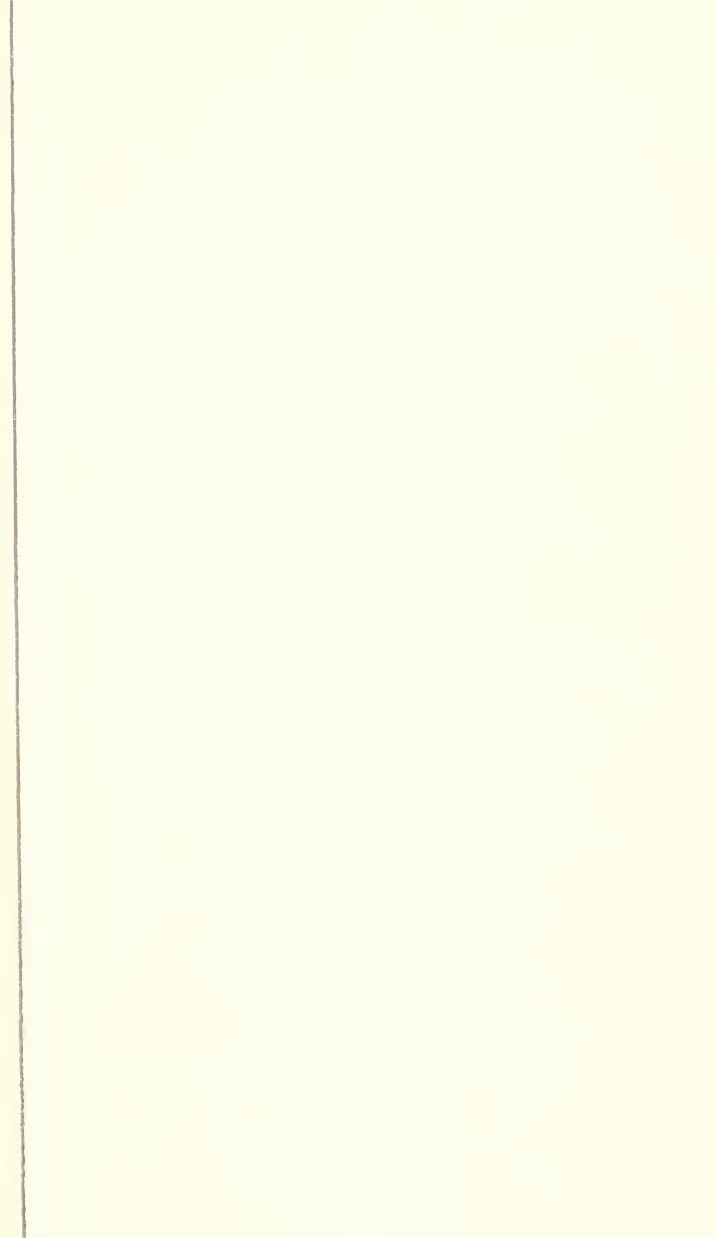
THE VIRGIN MOTHER OF GOD.

BY SAINT BERNARD,

Containing all that he has expressly written in praise of our Blessed Lady.

ARRANGED and TRANSLATED BY A SECULAR PRIEST,
Author of a Translation of "The Visions and Instructions of B. Angela of Foligno," &c.

**WITH INTRODUCTION ON THE DOCTRINE OF S. BERNARD
WITH REGARD TO THE IMMACULATE CONCEPTION.**



BX 4700 .C16 Z5513 1888 SMC
[Zinelli, Giuseppe Maria].
The life of St. Cajetan,
Count of Tiene 47078319

